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*Memoirs of Himself, by Mr. John Fox, of Plymouth: with Biographical Sketches of some of his Contemporaries.*

HAVING received the following communication relative to Mr. Fox since we concluded his Memoirs, we gladly avail ourselves of the opportunity to present them to our readers.

He died on the 25th of October, 1763, aged 70 years; and but a few days before his own death, pasted into his Bible the following admirable tribute of sensibility and affection, written by him but a short time before, on the death of his wife:

"My dear wife died, to my unspeakable grief, December the 19th, 1762.

"With the loss of my dear companion died all the pleasure of my life—and no wonder. I had lived with her forty years, in which time nothing happened to abate the strictness of our friendship, or to create a coolness or indifference so common, and even unregarded, by many in the world. I thank God I enjoyed my full liberty, my health, such pleasures and diversions as I liked, perfect peace and competence, during the time; which were all seasoned and heightened every day more or less by constant marks of friendship, most inviolable affection, and a most cheerful endeavour to make my life agreeable. Nothing disturbed me but her many and constant disorders, under all which I could see how her faithful heart was strongly attached to me: and who could stand the shock of seeing the attacks of death upon her, and then her final dissolution? The consequence to me was fatal! Old age rushed upon me like an armed man! My appetite failed—my strength was gone!—Every amusement became flat and dull!—My countenance fell!—And I have nothing to do but to drag an heavy chain for the rest of my life, which I hope a good God will enable me to do without murmuring; and, in conclusion, to say, with all my soul,

"Te Deum laudamus."

The heavy chain he speaks of, it

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pleased that gracious Being, whom his heart praised in the midst of his affliction, that he should not to his discomfort drag on long, when both his age and his infirmities rendered him unequal to the task, for he survived her but ten months and a few days.

Dr. Toulmin was mistaken in saying (see p. 129), that he never preached but once, probably in consequence of having been told, as the fact was, that his father never heard him preach but once at Plymouth; but he often preached at Truro and other places in Cornwall. It has also been suggested, that the Doctor was not correct in describing Mr. Fox (ib.) as "a fellow-student with Dr. Chandler and Archbishop Secker at Mr. Eames's."

*Biographical Sketches.*

MR. JOHN ENTY

was the son of John Enty, a tailor in Cornwall, who went about to work at people's houses, as the custom is in country places. As he intended his son for the same business, he began to take him with him, and being once at work at Tregothnan, the seat of the Boscawens, the boy was taken notice of by an old lady, who asked his father for what he designed him. Upon his reply that he would make him a tailor, she said it was a pity, and as the boy appeared intelligent and towardly, she ordered him to a Latin school, and paid for his teaching. This lady, Mrs. Fortescue, was a great friend to the Dissenting interest, and took much notice of the ministers of that denomination, upon which principle she sent young Enty to the Taunton Academy after he left the grammar-school. I have heard that he was maintained there at her sole cost, which was the reason why his name was never upon the fund books; so that, after all, he was maintained upon charity, though in a more private manner than some others of his profession. He came from Taunton with the character of a

bright and serious young man, and was soon afterwards elected to a congregation in Plymouth, in the room of one Byfield, who had the best sense and parts of any Dissenter that ever lived there. He was generally much liked as a preacher, for he had a strong, musical voice, a lively imagination, and a great command and flow of words, and this was adapted to the taste of his hearers: but his usual topics were the common trite ones of the party; and though it has been said that he took much pains in composing them, they would never bear an examination, for they consisted of scripture phrases, all the common notions of divinity-lectures at the Academy, and abundance of words and phrases signifying the same thing, without any connexion or strain of reasoning. This last faculty was the occasion of his being often very tedious in his public performances; but he was generally forgiven for it, because he always tickled the ears and moved the passions. He set out in the world full in the belief of his divine commission, and always expected the full respect to be paid to it which he thought was due to it. He was very fond of the Assembly, which began to have some influence in the beginning of his time; and though he himself had no licence or recommendation for preaching, but what his tutor gave him, yet he soon shewed a very particular fondness for dominion and power over such as came into the ministry after him, and was very active in promoting the interest of that body of men, who (as plainly appears by their minutes and transactions) set up a spiritual tyranny, and successfully and smoothly carried it on for the course of many years under cover of three words—*agreement, order and decency*. The text he chose to preach on before this Assembly, plainly shews what always was uppermost with him; it was Paul's advice to Timothy, "Let no man despise thee," which so well suited the temper and designs of those men, that they desired him to print it, with which he very willingly complied. I never heard that he had any notions in divinity or any thing else, but what he learnt from his tutor; and I always took him to be one of that sort of men, who set themselves to vindicate what they have been taught to believe, without troubling themselves to exa-

mine whether it be true or false. He differed a little from the high Calvinists, as his friend Mr. Sanderoock and some few others did; but in general he came very roundly into every opinion which Orthodoxy and Presbyterianism had established. He had very poor notions of liberty of thinking, or of charity for such as differed from him; at the same time he was a man of great pride, and would very often shew his resentment, with a peculiar haughtiness and contempt, which never failed to provoke and disgust every man who knew what he was or from whence he came.

He would converse, however, with great freedom among his friends, and did not affect that distance or gravity which was so hateful in some others. He had a great ascendant over the most considerable of his hearers, but I never heard that he concerned himself much with domestic affairs, or that he was fond of entering into family secrets. He proved very fortunate in two things—his marriages and his removal to Exeter: the first lifted him above the common rank of Dissenters, and the second made him the head of a party, and both conspired to increase his pride. A Kingsbridge woman of a good fortune first liked him, and because he was a minister as well as a man, married him, contrary to the advice of her relations. She in some years dying childless, gave him a chance of mounting a little higher, for he then made his addresses to the eldest daughter of Mr. Savery, of Shilston, which being a Dissenting family, and at the same time influenced by old Mrs. Vinson, whom he governed absolutely, the bargain was soon struck, and Mr. Enty married. And now he had more money, and a reputable alliance, and in his way began to make a figure. Some years passed before the controversy about the Trinity broke out at Exeter. This was a lucky thing for him, for Mr. Peirce was turned out there, and he chosen in his room, not only to do the part of a minister, but to manage the controversy, and, in short, to defend Orthodoxy and the Assembly against Mr. Peirce, who wrote with great strength and spirit against both. He now became the head of the party. All church affairs were directed by him, and he was very much caressed and applauded by his



friends. He had the good fortune to outlive both his antagonist and the controversy, and he had above twenty years afterwards the enjoyment of his peace, power and reputation, which last was firmly established by his steady adherence to the party in which he engaged. And this I take to be the top of the ladder which disappeared to Mr. Kellow, of Fowey, in the advice he drew for a painter in Plymouth. In that satire, (which I had given me by his own daughter, and which few or none besides ever saw,) Mr. Enty is set forth in all his natural pride and ambition, and very nimbly mounting a ladder, part of which was out of view, in full assurance of getting to the top of it. It is very evident by this, that this gentleman had a very mean opinion of him, and I believe this was generally the way of thinking of all who knew him, that were biassed by no interest or party.

He was never given to pleasure or any kind of exercise besides what he had in the pulpit, and enjoyed, notwithstanding, very good health till May 1743, when the epidemical disorder which was then going, quite broke him. He lived, still declining, till the latter end of the year, when he died, as I heard, with great decency, having taken a distinct and solemn leave of his family when he thought the agony was upon him. He was not maintained abroad by Mrs. Boscawen, but by one Mrs. Fortescue, her relation, as Mr. Baron assured me.

[Mr. Enty did not succeed Mr. Byfield, who was only an assistant, but, I believe, Mr. Sherwill.]

When he lost his first wife, who was an agreeable woman, his grief seemed immoderate for about three weeks; for on the least mention of her, he always broke into tears. His old friend Mrs. Vincent fearing the good man's health might be impaired by giving way to so violent a passion, thought of putting a stop to it, by proposing a new match, and accordingly persuaded the Shilston family to bestow on him their eldest daughter. She was a young, fine girl. She was averse to him a long while, but persuasions, commands, promises, and such arts as he could use, at last prevailed, and in less than a month his tears for his first love were dried up

and forgot, and he was in high and eager pursuit of his young Mrs. Ann Savery.

#### MR. ISAAC GILLING

was a gentleman I knew from infancy. His mother and my father's were two sisters, consequently they were related, and always kept a correspondence as relations.

His father, Richard Gilling, was by profession a baker, and lived at a place in Somersetshire, called Stokegummer, where Mr. Isaac Gilling and his younger brother Joseph were both born. They lived respectably, as appears by their being able to educate their eldest son in the manner they did; for after he had passed the grammar school, he was sent to the Taunton Academy, where he went through his courses with a very good reputation. When he begun to preach first, he preached often in the churches, though he was never a regular conformist, but always a very moderate man. When that was over, he settled for some time in Axminster, where he was an usher in a Latin school, and at the same time concerned in a Dissenting congregation. From hence he was chosen as a pastor to the Nonconformists at Silferton, where he had the good fortune to get acquainted with my wife's mother at Brampford, by whom he got an estate, which he could never have hoped for any other way. In some time he had another call to serve at Newton Abbot, where he succeeded old Mr. Yeo, grandfather to Captain Yeo, now of Plymouth. Here he set down for his life, and lived with as much decency, and had as much respect, as any of his profession and character.

In this place he kept a Latin school, and had for many years a very encouraging one; for once from Exeter and other places he had no less than nineteen boarders in his house, besides such as came from the town and country. He met with considerable trouble in Queen Anne's reign, from the minister of the parish, who prosecuted him for keeping the school without the bishop's licence. He was obliged more than once to abscond, by the advice of his friends, to prevent an arrest, and the last time he came disguised in a long wig to Plymouth, from whence

he rode to London, to which place I went with him for the first time. The person who gave him all this trouble was W\*\*\*\*\* E\*\*\*\*\*, the father of J\*\*\* E\*\*\*\*\*, attorney in Plymouth. He was not only a furious bigot to the church, but naturally an ill-natured, tyrannical man, which made him quite as indecent in his private as in his public character. In short, he was a beast in all shapes. In the pulpit he was for ever raving against all people who had more sense and modesty than himself; in company he was drunk, impudent and petulant; and in his family worse than a Bashaw. He has often said 'twas no more harm to kill Mr. Gilling than a dog, and gave great room to suspect he would do him some personal mischief, if ever he had an opportunity. However, Mr. Gilling lived to see the end both of his malice and life. Soon after he was settled at Newton, he had the misfortune to lose his wife, who it seems was somewhat deformed, but a woman of an excellent temper, great prudence, and a good manager. I have heard him say often, that had she lived he should have been a rich man, and as much respected as when by living too generous afterwards he became in debt. He married for a second wife, one Mrs. Atkins, of Exon, who was a person of great spirit, good sense, and an excellent companion when in a good humour. He was passionately fond of her, and afraid of her; for she governed absolutely, and in spite of a good school and a handsome income from his estate and meeting, run him in debt, which he felt the bad effects of to his dying day. However, this was a very great misfortune to him, and the greater being attended with another though of a very different nature. This was the breaking of his meeting, in consequence of the grand squabble at the Assembly about the doctrine of the Trinity. Mr. Gilling was, unluckily, of Mr. Peirce's party, and stood by him; so that above one half of his hearers fell from him, and set up a new meeting and a new minister. Though this was no more than he was naturally to expect from people of such a temper and way of thinking, yet he had not courage to despise them, or at least to treat them with that indifference which they deserved: he thought it a terrible dis-

grace to be deserted; and to continue his ministry, was to him a matter of such consequence, that he could never think of laying it aside, though he had little more or better than the walls to talk to. This stuck close to him, and broke his heart, and at last an incurable diarrhœa laid hold of him, which by very slow degrees put an end to his life. Other matters likewise contributed to sink and distress him. The education of his son in Paris and Leyden had very much increased his debts, and then after he set up, he proved rakish, and met with poor encouragement. In short, the world bore very hard upon him when he was worst able to bear up under it; notwithstanding which, he never made one indecent complaint, but, on the contrary, shewed the utmost composure and resignation through the whole progress of his last sickness, professing to the last his satisfaction in the part he had acted towards the support of truth and liberty, in defence whereof he may very truly be said to have lost his life. Persecution seemed to follow him even after he was dead, for he was refused burial either in the church or churchyard of Newton Abbot; and when a messenger waited on Sir William Courtenay, who held the parish as a peculiar, independent of the bishop, for leave to bury him in either, he was denied; and when he was coming away, Sir William himself was so mean as to call after him, and say, they might bury him in one of the marshes. This was no more than was expected from a man of great pride and no brains, who was entirely governed by his wife and his priests, and who was never entitled to any respect but what he got from his estate, genealogy and coat of arms. However, his remains were not left uninterred. He often was heard to say, when living, that if any objection was made to his being deposited where he had ordered, they should without further ceremony and trouble lay him in his own meeting. This was done accordingly, with as much decency and as little noise as the thing would admit of, and there he yet lies in peace, an everlasting monument of the ingratitude of those that forsook him, and of the shameful bigotry and unchristian rage, both of the priests who broke his heart, and of the poor



wretch who denied ground-room for his coffin. He was a man of more good qualities than bad ones. 'Tis true, he was naturally mean-spirited, too indecently inquisitive about trifles and other men's matters, fond of being entrusted with, and sometimes making secrets of, things not worth knowing, partial to his friend and cowardly towards his enemy. At the same time he was hospitable, charitable, generous and free. As a minister, he despised the enthusiasm and cant of the Dissenters, and had a disposition always ready to receive conviction, even in matters of which he had never doubted. He had a polite taste both in Greek and Latin, especially in the classics. His sermons, though on the common topics, were concise and correct, and his prayers decent, short and without tautology. He had a great faculty at transcribing: he wrote, spelt and pointed to exactness; a little more, I think, than became a man of sense. For this reason the papers of the late Mr. Moyle were put into his hands, with which he took vast pains, and at last fitted for the press, though they were afterwards unhandsomely taken from him, and given to a hackney writer to publish. He was a great lover of critical learning, and would have made a figure in it, if time and circumstances would have allowed him to pursue it. He was free and cheerful in conversation, and a professed enemy to that stiffness and affected gravity which most of his profession seemed to believe one half at least of their character. He never saw his great mistake till it was too late, which was his notorious attachment to the Exeter Assembly, which he always attended with great punctuality, and did as much as any to support their power. This fell very heavy on him at last, for that very power he was so fond of, crushed him quite, making him one unhappy example of falling into a pit which he had been concerned in digging for other people.

#### MR. JAMES PEIRCE.

This gentleman was very well known in the learned world. His character as a scholar was well established before he came to live at Exeter, on account of the Vindication of the Dissenters,

which he wrote against Dr. Nicolls; and what greatly added to it afterwards, was his writing in the dispute about the Trinity, and a Commentary on some of St. Paul's Epistles. In one of his pamphlets he has given some account of his parentage and education, which is all I know of either, for he was quite a stranger to me before he came into this country.

The occasion of his coming to Exeter was to succeed the old Mr. Trosse. He was settled at Newbury with a very encouraging congregation, when he had the invitation, and it was not soon or easily, to appearance at least, that he complied with it. He saw that great court was paid him, and very well knew how to keep up his dignity: accordingly, he first of all seemed to scruple the leaving of his old people, who were all in tears about losing him, on which account both London and West-country ministers were consulted, who were of opinion at last, that it might be for the glory of God and the interest of the Dissenters for him to move to Exeter. When this obstacle was removed, another came in view, which was, how far it might be consistent with his health to come into Devonshire. To make all easy, an eminent physician in London was consulted, who, after duly weighing the case, advised, that removing to Exeter could not prejudice that, and thus at last the eager desires of the Exonians were gratified. An extraordinary respect was paid him at and long after his first coming. He was looked upon as the first man of the party, and he was reputed a happy man who was admitted to the conversation and acquaintance of Mr. Peirce. This was as distasteful to some ministers as it was agreeable to him, and laid the foundation for that party which was afterwards formed against him, though it was pretended that they acted purely from a zeal for truth, and the fundamentals of religion. He was, without doubt, a man of great parts and learning, and as such, made a much greater figure among the Dissenters than any among them for many years before him; and then he was always very indefatigable in his studies, and was so made, that his whole mind and thoughts and conversation were engaged in them. I have often heard him say, that a

thought would sometimes come into his head by night which pleased him, and that he then constantly struck a light, and went to his study to write it down; and that when he was writing against Dr. Nicolls, his usual custom was to go into his study when the bell rung at nine in Cambridge, (for there he lived at that time,) where he always sat till four or five next morning, and never thought the time long. I remember he told me of a passage which befel him one night, which was somewhat uncommon. His study window, which looked into a church-yard, being open, as he stepped to draw it fast, he fancied he saw a horse without a head. It being very dark, he imagined he might mistake, and, therefore, he looked more narrowly, and at last plainly perceived that it moved and walked as horses commonly do. He then shut his window, and though he was in no fear, having no opinion of such like things, yet he was willing to be satisfied, and went and looked again. The same very plainly appeared and moved as before, and he left it in very great uncertainty; but next morning, upon looking again into the yard, he discovered the delusion, for it was really a horse which was all white with a black head, and which, therefore, in the dark, could not be seen like the rest of the body. This he said confirmed his opinion, that all these things, fully examined, will prove mistakes occasioned either by a person's fear or some other accident, and this I mention to shew somewhat of his way of thinking of such matters. But to return. He was exceedingly well versed in the learned languages, but especially in the Latin, which appears by his *Vindiciæ*, &c., though I have been credibly told that it was corrected very accurately by the then Master of Westminster School, who was looked on as an exceeding great critic in that tongue. He was a very good philosopher and mathematician, but what he chiefly bent his studies to was divinity and explaining the Scriptures. He has given a specimen of his talent this way, in a Commentary on some of St. Paul's Epistles, after the manner of Mr. Locke. I never thought him a fine preacher; for his common discourses were loose and unstudied, and he had a sort of cant in delivering them

which pleased his hearers, because it chiefly affected the passions, and because he talked a great deal without notes. In his prayers he was often very jejune and dry, unless he happened to fall into a particular train of thoughts which touched him, and then he would proceed with great elevation, without cant, tautology or nonsense. His sentiments in religion were generally suited to those of the vulgar, and notwithstanding his genius, he seemed to go on in the common road with very great content; and though he never subscribed the Thirty-nine Articles of the Church of England, having nobly and honestly refused to do so on the true principle of a Nonconformist, yet he came down to Exeter in the full belief of them all excepting one. He was very well read in the fathers, and went very far into some points of chronology, and into the fashionable and abstruse parts of critical learning, which he always made use of in clearing and explaining difficult parts of Scripture. He seemed to have very high notions of his divine commission, and very well pleased to give laws at the head of the Assembly; and had not his falling into the Unitarian scheme convinced him that he should one time or other stand in great need of the charity of his fellow-christians, he would, I fear, have shewn but very little to such as should happen to differ from him; and he in some things gave, notwithstanding, very plain proofs of a haughty, bigoted disposition. He conversed where he was acquainted with very great freedom, and when he was well he liked to be jocose and entertaining; for he told a story with great humour, and would laugh immoderately when any thing hit him, whether told by another or by himself. He was quite a gentleman in his behaviour, and understood and practised good manners, and he knew how to behave himself to people of all ranks and parties without discovering any of that unpolite shyness, or mean sheepishness, with which most of his corps are infected for want of knowing and conversing with people better than themselves. He lived in his family with great decorum, if he was not sometimes a little too severe in exercising his authority, for I know he hath condescended to the discipline of



the horse-whip on some occasions. He was not over generous, or much given to hospitality; he had very seldom his friends to eat or drink; and though he would make free for several days together, and has been entertained with the best of all sorts, he has hardly invited that friend who entertained him to a single meal when he has next seen him. His love of money appeared at the time of the monstrous rise of the South Sea stock; for he would not sell at 500 or 600 advance, and staid so long till it fell, and he missed his market. He had some peculiarities. He never could be persuaded to sit for his picture, for he had a notion that pictures originally were the occasion of worshipping images. There was a creature to which he had a natural aversion, but he would never tell what that creature was, even to his own wife. He would not attend the marriage of his own daughter, because he had written against the ring in marriage. He was always remarkably close and secret about his own affairs, and, what is seldom, very incurious about the affairs of others. He used no manner of diversion nor any exercise, until the swelling of his legs and other disorders obliged him to it. And, indeed, he was one of those people who are never happy but when they are deeply engaged in thought, or in a conversation which suits their way and manner of thinking. He had some very great acquaintances, particularly Lord Chancellor King and Dr. Clarke, and was really known and esteemed more by the world than any man of his character for a century before; and this was the occasion of his disgrace and trouble in the latter part of his life.

I don't think he behaved under it becoming a person of his sense and dignity. After he was ejected, he removed from the city into a retired house in the suburbs; but he retired in a very ill-humour, for he suffered his pride to get the better of his philosophy. I was once walking with him in one of his orchards, which had a prospect of St. Peter's towers: upon my taking notice of it, he surprised me with crying out, in great resentment and bitterness, "Oh, that hated city!" and it was plain to every one that was intimate with him, that he had not greatness of mind sufficient to despise his enemies, and that he suf-

fered the triumph they gained over him in his ejection to break his heart. He did not survive his trouble many years; for though he had many people of sense and fortune who stood by him; though he had a handsome meeting-house built on purpose for him, with an encouraging congregation; though he got great reputation by what he wrote in the controversy then on foot, and though he was handsomely provided for in the world; yet his constant vexation, added to his retired way of life, threw him into a bad habit, which impoverished his blood so much, that a vessel broke in his lungs, which discharged so largely that he died in two or three days. He was sensible of his danger when first his disorder appeared, and he told Mrs. Peirce, who happened to be near him in his kitchen where he was sitting, that he always thought a time would come when they must part. He spoke this with a firmness and composure which struck all who heard him. And one night he asked his apothecary, who watched with him, what he thought of his case, who making him an answer which implied that he was fearful of telling the truth, he said, "Pray let me know the worst, for I am not afraid to die." He then said he doubted he had not long to live, upon which he answered, "I am satisfied; and go and tell my enemies that I die in peace; that I have true comfort in the part I have acted, and for which I have suffered, and that I hope one day to see my Saviour's face with joy, when some of them may hang their heads and tremble." He uttered this (as the gentleman declared) with an astonishing greatness, and all his behaviour in his last scene of life was becoming a good and a great man. He had some share of Mr. Gilling's treatment after he was dead. He was not, indeed, denied a grave in the church-yard, but they refused his friends the liberty of setting an epitaph over him which was prepared. But this made way for something much more significant though not so long, for it is cut on his stone, "*Mr. James Peirce's tomb*," and this is enough to signify to the present age what he was, and what sort of creature he was destroyed by to the future.

*Dr. Mayhew, the first Unitarian Preacher in America.*

[Dr. Jonathan Mayhew was one of the distinguished champions of the American Revolution. We inserted a Character of him by Mr. John Adams, Ex-President of the United States, in our XIVth Volume, pp. 296, 297, and some account of his "Seven Sermons" in the same Volume, pp. 663—665. Since the Unitarian controversy was set on foot at Boston, Dr. Mayhew's opinions have been called in question, and the following passage upon the subject has been inserted by Dr. Freeman, Minister of King's Chapel, Boston, in a note to the Third Edition of his Sermons, just published, which we copy from "The Christian Disciple."]

**D**R. MAYHEW may with justice be denominated the first preacher of Unitarianism in Boston, and his religious society the first Unitarian church. As this fact has lately been called in question by persons who are unwilling to relinquish so great a name to a side which they call heresy, but who, probably, have not much knowledge of his writings, and have never conversed with the few surviving friends who still remember him, it is necessary that I should produce evidence of the truth of what I have affirmed. Omitting to cite any passages from his printed discourses, and the notes subjoined to them, the first witness I produce is the Rev. *Isaac Smith*, who informs me, that Dr. Mayhew was the principal means of the republication of *Emlyn's* "Inquiry," which, as is well known to all who are acquainted with the ecclesiastical history of our country, excited much attention at its appearance, and to which an answer was written by President *Burr*. In this republication, Dr. Mayhew was aided by his parishioners, and several other friends, particularly by the late General *Palmer* and Judge *Cranch*. I mention the names of these excellent men, because it may lead some persons to make farther inquiries, by which they will obtain additional proof.

The second witness that I produce is the daughter of Dr. Mayhew, Mrs. *Wainwright*, who, in a letter which I have lately received from her, in answer to one which I wrote on the subject,

has put the question for ever at rest. After saying that she has not the smallest doubt of the fulness of Dr. *Howard's* belief on this point, she proceeds thus:—"Respecting my father, there is no doubt that the clearest evidence may be given of his having asserted the unity of God in the most unequivocal and plain manner, as early as the year 1753. I have many sermons, from which it appears to me no one could for a moment question his belief. I have a set from the text, 'Prince of Peace.' In the first head he inquires how Christ came by this title. He speaks of independent and derived authority, and says, 'The former belongs to God alone, who exists necessarily and independently.' 'The Son of God, and all beings who derive their existence from another, can have only a derived authority.' After speaking of various sources and kinds of authority, he says, 'Lastly, another source of authority is the positive will and appointment of God Almighty, the supreme Lord and Governor of the world; and this is indisputably the source of all that authority our Saviour is clothed with; his designation to royal power and exaltation to the throne was from his God and Father.' I can quote many, very many passages expressive of the same sentiment: so that I have not the shadow of a doubt that my father was full and explicit in his avowal of this opinion from 1753; and, perhaps, I may get positive proof from an earlier date. I will continue my search, and shall with pleasure supply you with any proof in my power of the faith he was happy enough to enjoy, and courageous enough to avow at the risk of his temporal comfort." I may be allowed to add to this letter of Mrs. Wainwright's, that when the assertion, that her father believed the doctrine of the Trinity, was first made several years ago, she expressed to me her surprise at so new a charge, of which she had never heard before.

The third witness that I produce is the illustrious author of the following letter,\* which is published with his permission.

"DEAR DOCTOR,

"I thank you for your favour of the 10th, and the pamphlet enclosed, entitled

\* To Dr. Morso, a Trinitarian.



'American Unitarianism.' I have turned over its leaves and found nothing that was not familiarly known to me. In the preface, Unitarianism is represented as only thirty years old in New-England. I can testify as a witness to its old age. Sixty-five years ago, my own minister, the Rev. *Lemuel Bryant*; Dr. *Jonathan Mayhew*, of the *West Church in Boston*; the Rev. Mr. *Shute*, of *Hingham*; the Rev. *John Browne*, of *Cohasset*; and, perhaps equal to all, if not above all, the Rev. Mr. *Gay*, of *Hingham*, were Unitarians. Among the laity, how many could I name, lawyers, physicians, tradesmen, farmers! But at present I will name only one, *Richard Cranch*, a man who had studied divinity and Jewish and Christian antiquities, more than any clergyman now existing in New-England. More than fifty years ago I read Dr. *Clarke*, *Emlyn* and Dr. *Waterland*: do you expect, my dear Doctor, to teach me any thing new in favour of Athanasianism?—There is, my dear Doctor, at present existing in the world, a church philosophic, as subtle, as learned, as hypocritical, as the Holy Roman Catholic, Apostolic, and Œcumenical Church. The Philosophical Church was originally English. Voltaire learned it from Lord Herbert, Hobbes, Morgan, Collins, Shaftsbury, Bolingbroke, &c. &c. &c. You may depend upon it, your exertions will promote the Church Philosophic, more than the Church Athanasian or Presbyterian. This and the coming age will not be ruled by Inquisitions or Jesuits. The restoration of Napoleon has been caused by the resuscitation of Inquisitors and Jesuits.

"I am, and wish to be,

"Your friend,

"JOHN ADAMS.

"Quincy, May 15, 1815.

"Rev. Dr. Morse."

Another charge has been made against Dr. Mayhew, which his daughter has power to contradict. It is confessed by the authors of it, that Dr. Mayhew, in the former part of his ministerial life, was an Arminian and Unitarian; but they assert that before his death he renounced these heresies, and became a Trinitarian and Calvinist. If this is a fact, it is strange that it was never communicated to his parishioners, his family and his intimate friends. The assertion is so entirely false, that the fact is, that his friend, Dr. *Cooper*, of Boston, visited Dr. Mayhew, on his death-bed, and inquired of him whether he still retained the religious sentiments which he had

preached and published, and his answer was, "I hold fast my integrity." This information I have received from Mrs. Wainwright; and there can be no doubt of its truth.

As, however, almost every false report is indirectly derived from something which is true, the pretence that Dr. Mayhew changed his religious opinions, may have originated from a fact which has come to my knowledge, and which, probably, as it has passed from mouth to mouth, with a fate not unusual to such reports, has at last reached the ears of some persons disguised and altered in its most material circumstances. The truth is, that not long before the close of his life he expressed to several of his friends, and among others to the late Dr. *West*, of Boston, from whom I received the account, his regret that he had published so many tracts on polemical divinity, and that he had treated some of his adversaries, particularly Mr. *Cleaveland*, with so much asperity and contempt. Though he was confessedly a good and generous man, yet it must be acknowledged that in his triumphant career of controversy, urged on as he was by the applauding shouts of those who admired the strength with which he wielded his arguments, he had sometimes aimed too rough and ponderous a weapon at the head of his opponents. But when, on serious and candid reflection, he perceived that he had unnecessarily inflicted pain, he lamented that he had not always preserved the mild and Christian spirit which becomes a disciple of the meek and benevolent Jesus. The amount of all which is this: Dr. Mayhew regretted that, in his controversial writings, he had been occasionally betrayed into the language of severity; and the expression of this regret is an honour to him: but there is no evidence, that he ever classed any of his theological sentiments among his faults, or repented of and abjured any part of his former creed.

To prevent misconceptions, it may be proper to observe, that when I style Dr. Mayhew an *Unitarian*, I use the word in the sense in which it is commonly understood in America, as denoting those Christians who deny the doctrine of the Trinity, whether they deny the pre-existence of Christ or not. Dr. Mayhew was an Unitarian

of the school of Clarke; and he admitted, not only the pre-existence, but the atonement of Christ.

SIR,

I OBSERVED in the newspapers an account of an action in the Court of Common Pleas, which came to trial Feb. 17, that appears not a little interesting to the Protestant Dissenters. The plaintiff was *Stoddart*, described as officiating Minister at Lady Huntingdon's Chapel, in Mulberry Gardens, in or near Wapping; the defendants were *Mathews*, *Simmonds*, and three others, Trustees of the said chapel. The plaintiff sought to recover the amount of half-a-year's salary. The subscriptions had, during the last year, fallen short, and the Trustees had paid all but the plaintiff, who, however, conceived that they were personally responsible if any deficiency should arise in the contributions. The Chief-Justice was of opinion that the Trustees were no further responsible than to appropriate the contributions received.—The jury found a verdict for the defendants.

This is all that the newspapers, as far as I can find, have reported of the case. They do not state whether the Trustees had covenanted to pay the minister a certain salary, which, however, I suppose to have been the fact. If it were so, the decision of the court seems to set aside all bargains between minister and trustees in Dissenting congregations. It would further appear, that, notwithstanding an express agreement as to salary, the Trustees of a meeting-house are entitled to discharge every claim before that of the minister, who must be contented with the residue, how much soever it may fall below the contract.

Perhaps some of your correspondents may be able to give further information on this case, which would be very acceptable, it is presumed, to many, but certainly to

#### A DISSENTING MINISTER.

SIR,

AS the rational Dissenters of the present day begin to manifest a predilection for the ORDINATION of their Ministers, a ceremony which for a considerable time has been pretty generally discontinued, I should be

glad if any of your learned correspondents will answer the following queries:

1. What is the ceremony of Ordination?

2. What is the scriptural authority for such a ceremony?

3. Is the plea of assumed utility a sufficient ground for the observance of a religious ceremony?

4. What is the meaning of the expression, (*Col. ii. 23.*) "Wisdom in will-worship"?

5. If any religious practices or ceremonies are continued with a reference to the approbation of nominal Christians in general, or from a respect to deep-rooted prejudices in favour of outward forms and parade, do not the wise make too costly a sacrifice for the foolish; and for which, what are the foolish better?

I have heard the ceremony of Ordination defended on the plea of the utility of a religious service, when a young minister has been appointed the pastor of a particular congregation.

A religious service, as such, is, no doubt, generally useful; but can we infer from the general utility of a religious service, the propriety of connecting it with a particular object, if there is no authority for such connexion? All the saints' days in the calendar might be defended on the ground of assumed utility. And if such a service, in regard to some particular object, (the crucifixion, for instance,) become stated, by an association easily formed in weak minds, the day on which it is held is rendered sacred. Thus has Good Friday acquired its sacredness. And thus we should be soon led through all the mazy errors of the inveterate superstitions of the Established Churches, by the plea of assumed utility.

I confess that I do not much admire any of those forms or ceremonies which are maintained on the score of utility, decency, respectfulness, solemnity, &c.; though I, as well as those who use them, know to whom, and to how many, they are the best arguments that can be used. I much more admire the old Protestant axiom—"the Bible, the Bible alone."

FABER.



*Introduction to the Study of the New Testament, by J. G. Eichhorn, in 3 vols. 8vo.*

(Concluded from p. 283.)

Contents of Vol. III. pp. 656, or, with three Indices, pp. 844.

VII. *Of the Epistles of the Apostle Paul.*

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8. Epistle to the Colossians.

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The collections extant of the Epis-

ties of Paul are of various dimensions—comprising both genuine and spurious writings.—Of the order in which they appear—their superscription and the places from whence they were dated, &c.—Fate of the text of the Epistles of Paul.

VIII. *Of the Catholic Epistles.*

Remarks on the appellation attached to this collection.—The catholic Epistles came into circulation at a late period, and were but sparingly used.

1. James.—Of the individual bearing the name as author of this Epistle—its contents—reference made in it to the doctrine of Paul respecting Faith—who were its first readers, and in what period of time it was written—its authenticity and ecclesiastical authority.

2. Peter.—Sketch of the life of Peter.—First Epistle of Peter—its contents.—The writer was a disciple of the Apostle Paul—perhaps Mark.—Of the place and time where and when it was written—and to whom addressed.—Canonical authority of the First Epistle of Peter.

3. Second Epistle of Peter—its contents—its discovery and admission amongst the canonical Scriptures only of a late date. The author of this Epistle was not Peter—neither was it written by Simon, Bishop of Jerusalem.—Of its age and the parties to whom it was addressed.—Of the use made in it of the Epistle of Jude.

4. Jude.—Uncertainty respecting the real author of the Epistle under this name—its contents—character and authority—its age and original readers.

*End of Contents of the last Volume.*

SIR,

June 4, 1821.

AMONG the illustrious 2000 who have given historical importance, in this country, to *Bartholomew Day*, there were, no doubt, many in whom the meekness of wisdom was conspicuous. I have, however, met with one who, judging by what I shall presently quote from him, was a Presbyterian priest, as proud as any prelate, if pride be discovered by the pharisaic propensity to *despise others*. I refer to Thomas Doolittle, the first preacher "in Mugwell (now Monkwell) Street." In "an humble address" to his "Reverend Brethren," prefixed to his "Plain Method of Catechising," this "least amongst the brethren" thus

reviles, and even ridicules in *learned phrase*, part of which is too *indecorous* to be translated, some Christians whom he can only charge with a zeal to teach what they know, without waiting for the sanction of a learned ministry :

"Consider the bold invasion of the ministerial office by barbers, drapers, farmers, tailors, shoe-makers, &c., forgetting the commands of the apostle, (1 Cor. vii. 20,) 'Let every man abide in the same calling wherein he was called;' as a caution that the barber should not go beyond his razor, nor the draper beyond his ell, nor the tailor beyond his shears and thimble; and I will venture upon one scrap of Latin, *Ne autor ultra crepidam*, which I would advise them not to meddle with, lest instead of *crepidam* they sound *crepitum*, which I leave them to turn into English."

After a recommendation of catechising "every where," to check "this presumption" in those who, "in their ignorance," were found "confuting catechisms composed by assemblies of learned divines," the "least among the brethren," a *Protestant* "servant of servants," makes this farther display of his humility :

"The logic they have got by shaving of faces, making of shoes, measuring of cloth, &c., is as profound as their divinity, when they argue on the question, Whether a trader might not be a preacher? To prove it to the undistinguishing people, not a week since, a draper, and yet in a pulpit in London, remembering his terms of trade, before he had got his terms of art, ridiculing ordination by grave divines, as a *pack* of men got together to ordain others, forgot that a *pack* of three, with much seeking got together, set him apart. He said, Elisha was a plowman, Amos was an herdsman, Peter was a fisherman, and yet preachers; therefore we, though formerly traders, might now be preachers. What professor of philosophy is able to deny such a necessary and immediate consequence? The people, being persuaded by such an irrefragable argument, are prepared to flock after them, and to swallow down their teachings upon no better proof than the former."

On reading the complaint that "the people" were "prepared to flock after them," the secret was out. It was surely high time to oppose this "bold

invasion of the ministerial office," by running down the invaders so far as reproach and ridicule could effect the purpose. They were, perhaps, *Baptists*, who have been often distinguished among Nonconformists for the virtuous industry to "abide in their calling," while they became *gratuitous* preachers to their less informed, and sometimes more necessitous brethren.

As to Thomas Doolittle, who published his *Plain Method* on a plan which precluded any pecuniary profit, I am much inclined to conjecture that he might be under the rigid discipline of the stone, from which he was a great sufferer, when he thus became out of humour with his unlearned brethren.

It is remarkable that the intellectual attainments of this censor of the unlearned have not always been highly estimated. That learned lawyer, Mr. Sollom Emlyn, says, in the *Memoirs of his Father's Life*, (pp. vi. vii.) "In August 1682 he removed to Mr. Doolittle's academy, first at Islington, then at Clapham, and afterwards at Battersea. Here he was near the public scene, and had the opportunity of perusing variety of books, and of conversing with learned men of all sorts, by which, and the strength of his own genius, he made much greater improvements than by the instructions of his tutor, who, though a very worthy and diligent divine, yet was not eminent for compass of knowledge or depth of thought; for he soon soared above the low lessons of that academy." Mr. Emlyn adds, "From hence he set out and made his first essay as a preacher, Dec. 19, 1632, at Mr. Doolittle's meeting-house, near Cripplegate."

It is too well known, from an affecting and justly-lamented event, who was the last preacher in Monkwell Street; a successor of Thomas Doolittle, as remote in disposition, on the subject in question, as in the order of time. Dr. Lindsay was indeed one of those *levellers upward* who had too well improved his own attainments, to despise the unlearned. He ever esteemed it a highly incumbent duty to encourage, among all conditions, the march of the human intellect, and he may be justly said to have died, as he had lived, in the honourable service.

N. L. T.



SIR, May 23, 1821.

IN your Number for August last, (XV. 486,) was given a statement pointing out the importance of establishing an Unitarian place of worship at Scarborough: no further information having since appeared on this subject, the writer wishes to learn if there be any nearer prospect of this design being carried into execution. Any additional particulars through the medium of the Monthly Repository would be very acceptable.

J. W.

*Peterborough Table of Orthodoxy.*

IN our last Volume, XV. pp. 391, 392, we explained that the new Bishop of Peterborough, Dr. HERBERT MARSH, had put out Eighty-seven Questions to Candidates for Holy Orders and for Licences, of an Anti-Calvinistic complexion. These have given rise to much controversy. Several pamphlets pro and con, but chiefly in opposition, have been reviewed in the Christian Observer, (the organ of the Calvinistic Church party,) and the review is thus concluded in the number for May:—

"We shall only say, upon a review of the whole question between the Bishop of Peterborough, his friends and his opponents, that whatever might be our convictions in sitting down to the perusal of these pamphlets, as to the illegality, the inexpediency, and the incorrect theology of his Lordship's Eighty-seven Questions, we rise from the discussion with those convictions greatly increased. The danger to the Church, if the precedent be not timely checked, is incalculable. We are happy, however, to know, that the Bishop of Peterborough's Test has not been approved by his brethren on the episcopal bench; nor does there seem the least probability that any member of that body will think fit to follow his example, and much less to adopt his Questions. We sincerely believe that those who most nearly coincide in opinion with his Lordship, cannot candidly weigh the various arguments which have appeared upon the subject, without perceiving that his Lordship's measure is unadvised, and that some, at least, of his Questions are hostile to the spirit of the Articles

and Homilies which he is bound to reverence and maintain. The sooner, therefore, they are withdrawn, the better: we are convinced that they cannot long drag on their feeble existence: and even if they could, it were far better that an individual should make a sacrifice, than that the peace and safety of the Church should be endangered by an ill-advised pertinacity. The public mind is not yet inured to arbitrary power in any of its forms, and is least of all inclined to submit to it in ecclesiastical affairs. It behoves, therefore, the episcopal guardians of the Church to look well to the conduct of those individuals of their body who, by rendering her ministrations and her government unwelcome to the people, are among her worst, though doubtless they are her unintentional, enemies. Her policy must be large, liberal and unsuspected; her laws known and approved; her administration conducted openly and upon intelligible principles; or she will, sooner or later, meet the fate which has attended almost all institutions in which law and reason were suffered to become subordinate to the irresponsible will of individuals."

June 2, 1821.

*Essay on Bishop Lowth's Epitaph on his Eldest Daughter.*

May that sweet comforter, the heavenly  
Muse,  
Who fondly treasures Sorrow's sacred  
dews,  
In Glory's vase preserve the precious  
tear  
Shed by Paternal Love on Beauty's  
bier!

HAYLEY.

THE merit of literary compositions of taste and feeling, will be easily ascertained by their immediate effect on readers of congenial minds. Criticism may disclose the beauties or mark the faults of the several parts. Yet the author's end will have been defeated, should the whole performance fail of leaving an agreeable impression. And though such writings can in general endure the most rigorous scrutiny, to begin with applying it is neither requisite nor proper. We may, at the same time, fairly expect that productions consisting of few lines

will not merely at once communicate and transfer the emotions so expressed, but, in proportion to their conciseness, will be free from blemishes. By these tests let the excellence of Bishop Lowth's well-known inscription upon the tomb of his eldest daughter be determined.

I make no apology for giving a copy of the epitaph, first in the original, and afterwards in an English translation:

"Cara, vale, ingenio præstans, pietate,  
pudore,  
Et plusquam natæ nomine cara  
vale!  
Cara Maria, vale! at veniet felicius  
ævum,  
Quando iterum tecum, sim modo  
dignus, ero.  
Cara, redi, læta tum dicam voce,  
paternos  
Eja age in amplexus, cara Maria,  
redi."

"Dearer than daughter, parallel'd by  
few,  
In genius, goodness, modesty—adieu!  
Adieu! Maria—till that day more  
blest,  
When, if deserving, I with thee shall  
rest.  
Come, then thy sire will cry, with  
joyful strain,  
O! come to my paternal arms again."  
DUNCOMBE.

To these lines the bosom of every man who can judge of them instantly "returns an echo:" they breathe the very soul of Affection chastened by Piety and animated by Faith. The sorrows of the bereaved, the exulting confidence and hope of the christian, father, become, for the moment, our own. It is not until we have indulged and gratified these sensibilities of the heart that we are conscious of any disposition to notice with minuteness the simple and pathetic language by means of which they were awakened. Our *feelings* enable us to decide whether the author has said too much or too little for the occasion and the subject. Nor will our *judgment* refuse to ratify the decision.

A gentleman to whom the lovers of English literature are considerably indebted, observes that "Lord Mansfield, who, in common with every scholar, much admired this beautiful epitaph, was of opinion that it would

have been still stronger had it concluded with the *fourth* line."\* But, with great respect for the memory of so accomplished a person, I shall venture to question the justness of his criticism. I grant that a truly classical epitaph must be concise: and such is the character of the composition of which this Essay treats. Divested of the two concluding lines, it would still be deeply impressive and affecting: yet I ask, whether it be not rendered unspeakably more engaging by the expansion of the thought at *veniet felicius ævum*, &c., by the actual interview of the parent and the child, on the morning of the resurrection, by the rapture and triumph of their mutual recognition (so accordant with the spirit of the Christian faith!) which are placed before our eyes,

"Cara, redi, læta tum dicam voce, pa-  
ternos  
Eja age in amplexus, cara Maria,  
redi."

It is this *compellation*, if I may be permitted thus to style it, which presents an image that the painter and the sculptor cannot exhibit with the same advantage as the poet. The genius of *Flaxman* has furnished an admirable design, in etching, to correspond with a part of *Milton's Elegy on the Death of the Bishop of Winchester*, with lines of which I am reminded by those that I have just quoted. Yet how inferior is even this happy effort of the artist to *Cowper's* translation, and how far more to the original!

"Each chaunts his welcome, folds him  
to his breast,  
And thus a sweeter voice than all the  
rest,  
*Ascend, my son! thy father's kingdom  
share;*  
*My son! henceforth be freed from every  
care."*

"Quisque novum amplexu comitem can-  
tuque salutat,  
Hosque aliquis placido misit ab ore  
sonos:  
*Nate, veni, et patrii, felix, cape gaudia  
regni!*  
*Semper abhinc duro, nate, labore  
vaca."*

Amplification frequently weakens

\* Nichols' Literary Anecdotes of the Eighteenth Century, IX. 497.



the ideas which an author designs to communicate : and in all such instances it must be pronounced irreconcilable with good writing. There is a kind of grief, however, and a state of hope which demand utterance, which are fond of dwelling on their objects.\* With a most elegant and richly-endowed mind, Bishop Lowth united the affections of a father and the firm and joyful expectations of a believer in Revealed Religion. And we cannot judge correctly of this epitaph unless we keep in view his character and situation. The utmost to which a Heathen, in similar circumstances, looked forward, was an union in the grave with his departed child: in this he could anticipate the termination of his grief; in the thought of this he could obtain a solace. A higher flight is taken by the contemplations of the Christian parent, as he bends over a daughter's tomb: his faith transports him to the "day for which all other days were made;" and, in the prospect of the renewal of virtuous affinities and friendships, his sorrow vanishes, and is exchanged for sacred thankfulness and gratulation. These are the strains in which he addresses the object of his momentary anguish, and of his future and everlasting glory! *at veniet*, &c.

How different is such language from the plaintive effusions of those on whom the beams of Revelation had not dawned! I transcribe the lines which a Grecian poet† represents as flowing from a mother, on the death of her son:

"Unhappy child! Unhappy I, who shed  
A mother's sorrows o'er thy funeral  
bed!  
Thou'rt gone in youth, Amyntas; I,  
in age,  
Must wander thro' a lonely pilgrimage,  
And sigh for regions of unchanging  
night,  
And sicken at the day's repeated light.  
Oh, guide me hence, sweet spirit, to  
that bourn  
Where in thy presence I shall cease to  
mourn!"

BLAND.

She desires to make the grave her

residence, nor extends her views and wishes further. The elegant translator has scarcely caught all the spirit of the original: Βαίην εἰς Αἶδος, κ. τ. λ.—  
"Let the sepulchre be my home!"  
And, again,

πενθεὸς εἶης  
Ἰητήρ, ζῶης ἐκ με κομισσάμενος.

"Be thou, *my son*, the healer of my grief, by bearing me away to thee\* FROM LIFE."

The first line of Bishop Lowth's epitaph, simply enumerates the personal qualities of the subject of it, and intimates that she was tenderly beloved: yet her affinity to him is not here disclosed. Nothing can be more skilful and judicious than this silence, as it prepares us for the thought introduced in the following line, for the declaration that, dear to her *parent* by the ties of nature, she was far dearer by her accomplishments and virtues. With the same accuracy of judgment, the writer does not mention her name until the third line: and we readily conceive that his grief becomes more poignant as he proceeds from the description of her intellectual, religious and moral character, and of her filial relation, to the epithet by which he was accustomed cordially and familiarly to address her. The recurrence of the words *cara—vale*, within so short a compass, is exquisitely beautiful and touching: it calls to our recollection Virgil's

— longum formose vale, vale, inquit,  
Iola,

but is unspeakably more solemn.

As parental anguish characterizes the former part of the epitaph, the remaining and more considerable portion of it is sacred to holy anticipation: "That strain I heard was of a higher mood;" *at veniet felicius ævum*, &c. The effect produced in the two concluding lines, by the repetition of those tender and most emphatic words *cara, redi—cara, Maria, redi*, will be instantly acknowledged by every man of genuine sensibility and taste.

It can hardly be imagined that a

\* De Sacra Poesi Hebræor., Præl. xxii., 2nd parag.

† Leonidas, of Tarentum. Brunck's *Analecta*, &c. [1776], I. 247, No. 99.

\* Kuster, de vero usu Verb. Med. Sect. I. No. 54, &c. So, in Matt. x. 1, Προσκαλεσάμενος τὸς δώδεκα, *having called to him*, &c.

writer so correct and elegant as Bishop Lowth designedly employed the alliteration in the opening line,

*Præstans, pietate, pudore.*

The truth probably is, that he could select no terms equally suited to his purpose: the circumstance of their beginning with the same letter, seems perfectly accidental; although when one of them was chosen, the association of sight or sound would easily suggest the others. *Alliteration*, when intended, raises disgust, and was the offspring of a school of poetry with which Lowth had no connexion. In like manner, Gray's *Ruin seize thee, ruthless king*, on which Johnson animadverts with so much injustice and illiberality, and Sir Walter Scott's *On me the seer's sad spirit came*, are to be explained on this principle: by such authors something far higher than a mechanical expression, than an address to the eye and ear, must have been contemplated.

Of the numerous translations \* of the epitaph before us, I am acquainted with only two which are in any measure deserving of regard. To Mr. Duncombe's, which I have already transcribed, the preference must be given for general fidelity and effect. There is one, † however, that would have borne away the palm even from this, had not Bishop Lowth's meaning

\* Gent. Mag. XLVIII. pp. 88, 136.

† It was written, many years since, by a gentleman of high station and character among the medical officers of a Royal Naval Hospital. From the classical taste and skill of another amiable person, who belonged to the same establishment, and whose memory I shall always revere, proceeded the following animated *impromptu* version of Algernon Sidney's lines in the *album* at Copenhagen (Lord Molesworth's Account of Denmark, 3d ed. Pref.):

This hand, a foe to tyrants and their  
train,  
Seeks by the sword a calm retreat to  
gain,  
Beneath Fair Liberty's auspicious reign.

I subjoin a copy of the original :

— manus hæc inimica tyrannis,  
Ense petit placidam sub libertate quietem.

in the second line been misapprehended, and in the fourth left ambiguous :

“ Dear, as thou didst in modest worth  
excel,  
Still dearer in a daughter's name, farewell!  
Farewell, dear Mary! but the hour is  
nigh,  
When, if found worthy, we shall meet  
on high.  
Then shall I say, triumphant from the  
tomb,  
Come to thy father's arms, dear Mary,  
come !”

The apostrophe, in these concluding lines, is given with all the force and pathos of the original.

N.

#### Memorandums from Archbishop Potter.

[We copy the following paper from “ The Christian Remembrancer” for June 1821, in which it is said to be taken verbatim from a MS. in the hand-writing of Dr. CHAPMAN, the learned author of Eusebius, who was the Domestic Chaplain and intimate friend of Archbishop Potter. Ed.]

*Memorandums of Things which I have heard in private from Archbishop Potter's own Mouth, as certain Truths.*

1. **T**HAT his Majesty King George II. had often declared to the Archbishop himself, that he would always support the Church of England, both as to religion and government, in opposition to all attempts upon it; and likewise the clergy in all their just rights and liberties.

2. That the same Prince often used to make a jest of his Queen's intermeddling so much in the theological disputes, especially in the Arian cause.

3. That his Grace had often reasoned with Queen Caroline on the subject of Arianism very freely and fully; that she would hear any thing with the greatest condescension and candour; and however she might screen or favour persons inclined to Arianism, she yet was never fixed in that way of thinking, as far as he could discern.

4. That the Queen's disgust for a time to Dr. Waterland, he was sure was not owing to his writings against Arianism, but to a little misbehaviour in the Doctor, upon a certain occasion,



which was this: the Queen had sent to him to desire that he would be with her upon such a day at such a time. Accordingly, Dr. Waterland came to wait upon her at the time; but she happening accidentally to be engaged with some other company, and the Doctor being kept a good while waiting without, till her Majesty should be disengaged, and that being protracted much longer than was expected or intended, he (the Doctor) went away at last without any leave, and the Queen finding this afterwards, when her company had left her, took this ill from the Doctor, and for some time did from hence shew some dislike to him. However, at length, she was quite reconciled to him, and latterly (as I have heard likewise from the Doctor himself) she received him with much favour and regard.

5. That there was once a formed design to make Dr. Clarke a Bishop; and upon this Bishop Trimnell came over to Archbishop Wake, in order to get his acquiescence in it. But the Archbishop expressed his utter dislike to the thing, and declared he would not consecrate Dr. Clarke, whatever was the consequence to himself. He would incur a premunire, and the loss of every thing, rather than act thus far in it. And upon this resolution of the Archbishop the design was dropped.

6. That Archbishop Wake had greatly too much timidity about him in many cases, and too little vigilance for the good of the Church, though otherwise a very good man, and a well-wisher to good men and good principles. But for want of discernment of one side, and attention or spirit of the other, he suffered many bad things to be done, and several unworthy men to be highly preferred, without shewing due care and encouragement of better men, though he often had it in his power to do the last and prevent the former. This, Archbishop Potter (then Bishop of Oxford) took the freedom one day to represent to him, and desired him to look round and see how little regard had been shewn for so many years past by the great men to a number of eminent divines, while others of a different character found every advancement. That the Archbishop was moved extremely with this representation, and pleaded only for himself, that really he had not observed

or considered so much the state of things before, but would be more attentive for the future. His Grace added to me, that the truth was, Archbishop Wake was not deep enough in theology and learning, especially antiquity, to know how to fix a proper rule of acting in his station, and therefore had not a proper firmness and steadiness in his conduct. That, moreover, he was chiefly influenced by Bishop Trimnell, as long as he lived, who had too much regard to some great men of the laity, to do the Church much service.

7. That Bishop Willis was a very superficial man in all learning; and being fond unaccountably of the Geneva *discipline*, was no cordial friend to our ecclesiastical constitution; and that he opened himself once pretty fully to his Grace, then Dr. Potter, who took occasion to enlarge pretty strongly on the other side, and referred the Bishop to certain books for his full satisfaction, if he pleased.

8. That though the Convocation had not sat for many years, yet the right of sitting was still preserved entire, together with all the original powers of the Archbishop, &c. That, farther, no absolute prohibition had been given him from above against their sitting, nor any *general* discouragement to it, but that the royal licence might be easily obtained for that purpose, whenever it should be likely to him and other sincere friends of the Church, that the Convocation might sit to good effect, and unto the real benefit of this Church.

9. That when Bishop Hoadley's Sermon before the King had given so much offence to the Convocation, and it was debated among the clergy what to do upon it, his Grace (Dr. Potter) had frequent meetings about it with Bishop Smallridge and others of the superior Clergy, well affected to the Church of England. And that his Grace proposed it as the most unexceptionable way to proceed in, and as equally effectual for the purpose, to censure not the Bishop's Sermon, but one of Dr. Sykes's, lately preached upon the same text, and containing the very same obnoxious principles. That by this expedient, they would avoid any seeming rudeness to his Majesty, (who had ordered the Bishop's sermon to be published,) and, at the same time,

would virtually condemn that sermon, by censuring Dr. Sykes's. This proposal was very agreeable to Bishop Atterbury and several others, the strongest Churchmen, but the warmer men being the most numerous, it was carried in Convocation to censure the Bishop's Sermon directly, and this imprudent step produced the ill effects which followed.

10. That Charles Montague Lord Halifax, upon the turn of things in the beginning of George the First's reign, was very earnest with the great mass of his friends, to proceed moderately in the disposal of places, and was very desirous that men of ability and character, though Tories, and in with the former ministry, might not be turned out, but continued in full favour. That, however, his applications to this purpose became ineffectual with his party, and his not succeeding in the design affected his spirits and temper so much as to be thought the chief cause of his early death.

11. That the late first King of Prussia, being desirous to be crowned by a Bishop, created Ursinay (one of his own chaplains) a Bishop, nominally for that purpose, though really not made such in any proper form before or afterwards.

12. That Dr. Grabe left Prussia, and came into England in King William's time, to avoid the troubles which were likely to befall him in his own country, on account of some offence he had given there in some religious matters, for which he was summoned once before an ecclesiastical consistory. That when he first came over here, he was almost a stranger to all philological learning and criticism, though otherwise a man well acquainted with the Holy Scriptures, and some ancient writers of the church. That he lived at first a good deal, or chiefly, at Oxford, in chambers which the learned Dr. Mill very kindly assigned to him in his own hall; and drew up there, at the instance and under the direction of the same Dr. Mill, his *Spicilegium Patrum*, which he afterwards published. That, moreover, his Grace was with Bishop Stillingfleet when Dr. Grabe waited upon the Bishop with a present of some tract of his.

N. B. April 10th, 1745. His Grace Dr. Potter delivered a paper to the Duke of Newcastle, containing an

earnest proposal, that Bishops, according to the form of the Church of England, may be established in America, with reasons for it, and anticipating indirectly of presumed objections to it. This paper I have read myself, soon after it was delivered, by his Grace's favour.

SIR,

June 8, 1821.

IN your last Number, (p. 279,) your Correspondent, "A Unitarian of Dr. Lardner's School" appears to have introduced the expression *Now-a-days*, solely to make an opportunity for displaying his etymological skill in the following note: "*Allow me to observe, that it is surprising that Dr. Paley and other good writers should have adopted this barbarous vulgarism instead of the words 'in our days,' of which it is a palpable corruption. Perhaps it is still more wonderful that even Dr. Johnson should have missed its true etymology.*" That even Dr. Johnson should have missed the etymology of a word can surely be small matter of surprise to any person who has ever wasted his time in seeking etymological information from the Doctor. To a student with a taste for etymology and not much time to trifle away, I would recommend a perusal of Horne Tooke's *Diversions of Purley*, from whom he will soon learn to set a due estimate on the Doctor's etymological sagacity. This very word has often excited a smile, as affording a fair specimen of his peculiar talent for Dictionary-making, his happy facility in discovering originals and tracing derivatives, various uses and collateral meanings. Witness, among others, his huge, unwieldy attempts to explain that unfortunate little word "*For*," with his multiplied divisions and piles of examples, to which upon the same principle might, for any assigned or assignable reason to the contrary, have been added every instance in every book in which the word occurs.

"*Now-a-days*. This word," says the Doctor in apparent despair, "though common and used by the best writers, is perhaps barbarous." Now, it does so happen that this barbarous word, used as it is by most of our old and many of our modern best writers, is not only common but elegant English, and highly classical. If the Doctor, instead of exercising his ponderous



memory in the production of instances elucidating nothing, had only taken the trouble of turning to any English and Latin Dictionary he would have found "*Now-a-days, Nunc dierum*," i. e. Now of days, Now o' days, which a slight error in writing has converted into this puzzling barbarism Now-a-days. With this clue, his memory would undoubtedly have carried him to the Greek *νυν ημερων*. And had he possessed the knowledge of languages requisite in a person pretending to compile a standard Dictionary, he would have remembered in several modern languages expressions, if not precisely the same, yet sufficiently similar to have led an etymologist to suspect that an idiom, found in most languages, universally employed by all ranks in conversation, and, as he himself states, "used by the best writers, was perhaps not barbarous." Thus we find in the Italian, *al di d'oggi—oggi—al giorno d'oggi—oggi giorno—oggi omai*, or as it is written, *oggimai*. In the French, *jourd' hui—cejourd' hui—aujourd' hui—hui* or *huy* being a word nearly obsolete, but found in *D'huy en huit—This day se'nnight*. In German, *heut zu Tage*.—And most probably some of your correspondents could point out similar expressions in languages with which I am wholly unacquainted.

I have no wish to depreciate Dr. Johnson's great talents, and could I entertain so silly a wish, his fame is safely established beyond the reach of my puny efforts; but he ought never to be held up as an etymologist, nor should any attempts at making a good English Dictionary be discouraged by the absurd custom of treating Dr. Johnson's two bulky volumes of scraps of prose and poetry as the *ne plus ultra* of dictionaries.

That your Correspondent should have been misled by the great Dictionary is not altogether singular. Many persons may undoubtedly be acquainted with the real derivation of *Now-a-days*; but it has never been my good fortune to meet with any one who seemed aware of it, except my highly respected tutor and friend Mr. Cogan, by whom it was communicated to us at school, among the ten thousand pieces of incidental information which were for ever unostentatiously dropping from his lips, giving peculiar interest to his instructions and exciting

in his scholars fondness for their studies, and gratitude to their tutor for his unexampled solicitude for their improvement. NOW O' DAYS.

*Dr. J. Jones on the Gospel of "The Infancy of Jesus."*

IN this paper I propose to select a few of the leading ideas respecting the Gospel of "the Infancy of Jesus," which I have laid before the public in chapter eight of "The Sequel to my Ecclesiastical Researches." There I have shewn that the book is so artfully composed, that the contents of it appear absurd and fabulous in the literal and obvious sense, while they are rational and true in the metaphorical. Thus in chap. xlv. it is said, "On another day the Lord Jesus was playing by the river, and they drew water out of the river by little channels, and made little fish-pools. And the Lord Jesus had made twelve sparrows, and placed them about his pool on each side—the Lord Jesus clapped his hands over the sparrows he had made, and they fled away chirping." This is one of the miracles ascribed to him in his infancy, and the basis of it is the choice and commission of the twelve Apostles to preach the gospel in the world. The fiction carries an allusion to the very words of Jesus, "Do not two sparrows sell for two farthings? Fear not, therefore, for ye are of more value than many sparrows." Again, in chap. vii. we read, "When the Lord Jesus was coming home in the evening with Joseph, he met a boy who ran so hard against him that he threw him down; to whom the Lord Jesus said, 'As thou hast thrown me down, so shalt thou fall never again to rise, and at that moment the boy fell down and died.'" This alludes to the disciple who betrayed him, and afterwards went and hanged himself. There seems a farther allusion to the words of John, who says, that when the traitor, with the officers, came to Jesus, they were struck to the ground. Farther still, in chap. xxxvi. it is written, "And when the Lord Jesus was seven years of age, he was on a certain day with other boys who, when they were at play, made clay into several shapes, viz. asses, oxen, birds, &c. &c., each boasting of his work and endeavouring to excel the rest. Then the Lord Jesus said to the boys, 'I will com-

mand those figures which I have made to walk,' and immediately they moved; and when he commanded them to return, they returned. He had also made figures of birds and sparrows, which when he commanded to fly, they did fly, and which when he commanded to stand still, they stood still; and if he gave them meat and drink, they did eat and drink. When, at length, the boys went away and related these things to their friends, they said, 'Take heed, children, for the future, for he is a sorcerer: shun and avoid him.'" It was not unusual to express the different descriptions of men by the different descriptions of animals, oxen, birds, fishes, &c.; and the foundation of the above fiction is, that those who believed in Christ, and lived in obedience to his commands, received a new life and became new creatures. "Christ," says Clement of Alexandria, Vol. I. p. 4, "is the only one among all that we have heard that humanizes into men the fiercest beasts, the frivolous being mere birds, the deceiving reptiles, the irascible lions, the voluptuous pigs, and the ignorant stones and logs of wood."

The resurrection of Lazarus, and the interview which Jesus had with his two sisters, are seemingly the foundation of the following fiction: Chap. xx. &c.: "As Jesus and his mother were travelling, they met three women (viz. two sisters and an attendant) coming from a certain grave with great weeping. Being introduced into their house they find in the parlour a very handsome youth, covered over with silk, and an ebony collar hanging down from his neck, whom they kissed and were feeding. They then informed the divine Mary that 'this mule was our brother, which some women by witchcraft had brought into the condition which you see; we, therefore, entreat you to pity us.' Thereupon the divine Mary was grieved at their case, and taking the Lord Jesus, and putting him upon the back of the mule, said to him, 'Oh, Jesus Christ, restore this mule, and grant to him again the shape of a man.' This was scarcely said when the mule passed into a human form, and became a young man without any deformity."

These instances warrant us in concluding that the grounds of the miracles ascribed to our Lord in his infancy,

are the miracles really done during his ministry; and that the object of the author or authors was to bring these into discredit, by throwing over them the air of fable. This circumstance refers the composition of the work to those early impostors, contemporary with Christ and his apostles, who, professing to teach Christianity, formed an artful scheme to undermine it.

The early fathers were acquainted with the contents of this book, and were exceedingly anxious to keep it a profound secret; and Origen thus speaks of it:—"I know a certain Gospel according to Thomas and according to Matthias and many others: we read that we may not seem to be ignorant of any thing, for the sake of those who think they know something if they are acquainted with those Gospels." It seems, then, that in the days of Origen there were those who boasted they knew something after becoming acquainted with the "Gospel of the Infancy," or as it has been otherwise called, according to Thomas—that something which was known to some, and known to Origen amongst the number, will turn out to be, that the introductory chapters to the Gospel of Matthew were really taken from it. For two or three centuries this spurious Gospel was, I repeat, kept a profound secret till Jerome ventured to give the public a Latin translation of it at the advice of two bishops, Chromatius and Heliodorus. His reply to their request to have this book translated is most worthy of notice, and is in part to this effect: "An arduous task is imposed upon me, since your holiness commands me to translate a book which the holy Matthew himself, an Apostle and an Evangelist, was unwilling to make public. For if this were not to be kept secret, he would have prefixed it to the Gospel which he has published; but this little book he has composed in Hebrew characters, and delivered it up thus sealed to the public, in order that a work written in Hebrew letters might be possessed by such as are most religious, who, from their own times, should hand it down to posterity through successive ages." In my next letter I will shew that the contents of the first two chapters ascribed to Matthew are taken from the book which we here see imputed to that Evangelist. JOHN JONES.



P. S. Your learned Correspondent N. [pp. 291—293] suggests, that *τὸ πᾶν*, in Matt. vi. 13, signifies moral evil generally; but why thus limit the word? Is it not as proper to pray to be delivered from natural as from moral evil? The article here has a generic sense, and marks not any particular evil or any species of evil, but all evil in opposition to whatever is good; and the clause might be rendered, "Deliver us from every evil, or from all evil, or from whatever is evil." But our Lord alludes more immediately to those temptations and trials which awaited his followers in the propagation of the gospel, and accordingly refers to those temptations which assailed himself. The Devil having taken him unto a very high mountain, and shewn him all the kingdoms of the world and their glory, says to him, "All these things will I give unto thee, if thou wilt fall down and worship me." Here the tempter promises what it was not in his power to bestow. Accordingly, in his formula of prayer, Jesus says, "Deliver us from the evil one, for *thine* is the kingdom, the power and the glory:"—meaning, that the tempter will offer to you what in a greater degree he has offered to me; namely, the promotion of your worldly interests if you comply with the prejudices of mankind; but worldly power and glory are at the disposal of God alone. The allusion in the Lord's Prayer to the temptation is happily illustrated by a comparison of Matthew with Luke; for the latter of these Evangelists has omitted the clause, "For *thine* is the kingdom," &c.—having previously stated the purport of it in his account of the temptation, see chap. iv. 6; whereas Matthew having omitted, in his narrative of the temptation, the suggestion that all worldly power originates with God, was called upon to insert it at the close of the Lord's Prayer.

N. recommends that the clause *καλῶς ἀθετεῖτε*, Mark vii. 9, should, on the authority of Mr. Wakefield, be rendered, "Ye entirely make void the commandment of God." I object to this interpretation, for two reasons; first, that *καλῶς* cannot be made to mean *entirely*, without a forced interpretation; and, secondly, that it would not be necessary; since, if the com-

mandment of God was set aside at all, it must have been set aside entirely. The epithet *καλῶς* means beautiful or fair; and as many things present a fair outside, which are not true or solid, hence an obvious sense of this epithet is specious, plausible: and the clause then should be rendered, "Ye plausibly set aside" (or under a specious pretext ye set aside) "the commandment of God," and this is the true character of the example alleged, in which they are said to have done this.

In Acts x. 36, N. says, that the apostle styles Jesus "Lord of all."—This is an oversight. The verse is this: "The Logos which God sent to the children of Israel preaching peace through Jesus Christ, this (namely, Logos, meaning the commission given to Christ, or the Gospel personified) is Lord of all—*λογον*, drawn by *ἐν* to agree with it, instead of *λογος*, defined by *ἐντος*, an effect of association known to Greek grammarians under the name of attraction. A reader of the Greek Testament will find an instance precisely similar in 1 Pet. ii. 7. This attraction is not unknown in Latin, as in the following line of Virgil: "*Urbem quam statuo vestra est.*"—*Urbem* attracted by *quam*, and not *urbs*, the nominative to *est*.—I have forgotten to say, that "The Gospel of the Infancy" and that of Mary, with all the passages respecting them in the Greek and Latin fathers, are to be found in the Codex Apocryphus of Fabricius, and in the second volume of Jeremiah Jones on the Canon.

SIR,

THE fact of which I herewith send you an account, appears to me worthy of being recorded in your pages, as being highly creditable to all the parties concerned.

A CONSTANT READER AND PURCHASER.

The Rev. Edmund Butcher having been obliged, by severe indisposition, to resign his office as minister of the congregation of Unitarian Dissenters at Sidmouth, in Devonshire, has been presented by them with *two* pieces of plate, upon each of which the following handsome inscription is engraven:

MDCCCXXI.

To the Rev. Edmund Butcher,  
this piece of Plate  
is respectfully presented  
by the Congregation of Unitarian Dis-  
senterers at Sidmouth,  
in testimony  
of their gratitude for his invaluable pas-  
toral services  
during twenty years,  
of their admiration of his public and  
private character,  
and  
of their affectionate solicitude for his  
welfare.

The following letters passed upon  
this occasion.

"To the Rev. Edmund Butcher, Bristol.  
"Sidmouth, May 17, 1821.

"REV. AND DEAR SIR,

"The little congregation in this place,  
so long and so highly honoured by your  
pastoral superintendence, have desired  
me to request your acceptance of the  
accompanying pieces of plate. I am pain-  
fully conscious of my own inability ade-  
quately to express their deep and grateful  
sense of your unceasing endeavours, both  
by precept and example, to promote their  
highest interests; but I *may* assure you,  
that their fervent prayers for your wel-  
fare and happiness will constantly attend  
you in your retirement, and that they  
earnestly and affectionately hope that you  
may yet be spared many years to enjoy  
those blessings which are the reward of  
a life spent in the diligent and undeviat-  
ing exercise of every Christian duty.  
With feelings of the greatest respect and  
regard,

"I am,

"My dear Sir,

"Your faithful and obliged servant,  
"JOHN CARSLAKE."

Mr. Butcher's reply:

"To John Carslake, Esq.

"MY DEAR SIR,

"I have received by the hand of our  
good friend the two pieces of plate, and  
the very handsome and affectionate letter  
by which you and the rest of my Sid-  
mouth friends have so kindly testified  
their sense of my public services, and  
their affectionate wishes for my private  
happiness. It is a proof of regard which  
I shall always contemplate with pride  
and pleasure. The inscription, which, I  
understand, was very properly submitted  
to your approbation, pleases me much;  
it is characterized by simplicity and af-  
fection.

"I will thank you, my dear Sir, to  
convey to my dear flock, my grateful

acknowledgements for this valuable, as  
well as pleasing, memorial of their re-  
gard to him who, though no longer their  
minister, will ever remain their sincere  
and affectionate friend; and will earnestly  
pray the 'God and Father' of our Lord  
Jesus Christ, that, as individuals and as  
a Christian society, they may adorn their  
holy profession; be an increasing comfort  
to their present worthy pastor; and as  
in the course of nature they are removed  
from earth, be well fitted for an entrance  
into heaven. There, through the mercy  
of God, in Christ Jesus, may we *all* meet,  
and spend a happy eternity together.

"Believe me, dear Sir,

"Your and the Congregation's very  
sincere friend,

"EDMUND BUTCHER.

"Bristol, May 23, 1821."

Bristol,

April 11, 1821.

SIR,

IF the following letter, which I have  
lately received from the United  
States, seems to you sufficiently inter-  
esting for the Repository, I shall be  
glad to see it inserted.

EDMUND BUTCHER.

"Harmony Township, Clarke County,  
near Springfield, Ohio, United  
States, January 31, 1821.

"We are here, Sir, upon the confines  
of *civilized* society, if you will allow us  
that title. About a dozen English families  
are around us. The country has been  
settled only a short time, but is very  
rapidly improving. We are 70 miles  
N. E. from *Cincinnati*, in a fine country,  
well watered, partly prairie, partly wooded.  
Good farms may be had for eight or nine  
dollars per acre, such as are called im-  
proved farms. We are much better off  
in many respects than our countrymen in  
the *Illinois*, who are most of them very  
dissatisfied with their situation on account  
of the scarcity of water four months of  
the year. Religion here is professed by  
all, and much talked of, but little under-  
stood. The prevalent sects are the *Me-  
thodists* and the *New Lights*; their preach-  
ers deplorably ignorant. One of their  
preachers hearing I was a *Unitarian*,  
called to converse with me, and asked  
me if we were called after a person of  
the name of *Unit*. Incompetent as I am,  
I have undertaken to give a course of  
lectures to explain Unitarian doctrines,  
in the nearest court-house. I should  
have improved my former opportunities  
but ill if I were not qualified for this task  
better than most of the public teachers  
here. I have *lent* and *lost* most of my



Unitarian books, and as I have now an opportunity of doing much good with them, I have written to Mr. Belsham to request some from the Book Society. Of the New Lights you may see some account in Benedict's History of the American Baptists. They believe the simple humanity of Christ, and deny the Atonement, but are very enthusiastic and ignorant in every thing else. There is a good opening for Unitarianism amongst them. Cincinnati would be a good point at which to erect the standard of religious truth in the West. It has never yet been attempted on this side the mountain. I feel most sensibly the want of religious society, and the opportunity of public worship. How few in England appreciate duly their religious privileges! A short residence in the Backwoods of Ohio would surely arouse them to a due sense of such invaluable blessings. No opinion here, however new, or contrary to received opinions, gives any offence; but it is very difficult to awaken attention to it. All the religion here is truly *zeal without knowledge*. All devotion is confined to *hearing*, except at *camp meetings*, when it breaks out in every ridiculous and noisy extravagance the imagination can suggest. The English about here are plain farmers, chiefly from Yorkshire; some of them strongly inclined to Unitarian views.

"Believe me, Sir,

"Yours, very respectfully,  
"W. A."

Letter from Mr. Amphlett to the Rev.  
T. Belsham, from the Back Settlements of America.

Harmony Township, near Springfield,  
Clarke County, Ohio,  
U. S.

REV. SIR,

I TAKE the liberty of addressing you from this remote part of the semi-civilized world, briefly to state my present situation, and why I thus unsolicited intrude upon your valuable time, not doubting but you will excuse the liberty I take when you know the occasion. It is now near three years since I left my native country, but not many months since I was permanently settled. Our relatives were no sooner acquainted with my *heterodoxy* in religion than they not only withdrew their good offices, but they "did me much evil." I found a valuable friend in Mr Bakewell, while I remained in the vicinity of Pittsburgh. Unitarianism

has some advocates *there*, but *Presbyterianism* throughout Pennsylvania, although split into many sects, has the same bitter spirit it formerly had in England—all its friends highly orthodox, impatient of opposition and intolerant towards other sectaries. It is the hierarchy of that part of the Union. I went into partnership with a countryman in a brewery at Wheeling, in Virginia, about sixty miles below Pittsburgh; my partner *absconded*, and I was glad to sell my share with a considerable loss. I descended the Ohio with my family to Cincinnati—was much gratified with the appearance of the country in its vicinity—met with some valuable friends in the neighbourhood, and had partly agreed for a farm six miles from the city, when it pleased Divine Providence to visit my family with sickness, and in one month I buried two of my children!! Some of the others were so ill that I despaired of their recovery without a complete change of air. I had many temptations to join the English settlement in the Illinois; but I knew many of the settlers there to be very dissatisfied, and justly, with their situation, as I had corresponded with several of the early settlers there. I determined, therefore, to visit a new-formed English settlement in this neighbourhood; I was so pleased with the country, that I removed my family as soon as possible, and they all very quickly recovered their health. I soon purchased a farm, and now consider myself finally settled.

Springfield, the county town and seat of justice for Clarke County, is situated in a fine upland country, on a branch of *Maol River*, which is a principal branch of the *Great Miami*. It contains about 500 inhabitants, is 70 miles from Cincinnati, 60 from Chillicothe, and 40 from Columbus, the capital of our State. We are 5 miles from this *new town*. The country about us above half prairie or natural meadow, and half woodland—the soil excellent—and (what in America should ever be a prime consideration) we have plenty of excellent water at all times of the year! The country is sufficiently level for every purpose of cultivation, and high enough to escape the endemics that visit the rich alluvial bottom lands throughout the whole western country. But a few miles

above us the rivers that flow into the Ohio, as the *Miamies*, the *Sciots*, &c. &c. interlock with those that flow into Lake Erie, therefore we are near the highest lands in the State. But I meant, Sir, to make you acquainted with our *moral* rather than our *geographical* situation.

We have within two or three miles of us about twelve English families, chiefly farmers, who have arrived from England within two years past. None of them join the religious societies established here, and many of them I find *unprejudiced* and happy to receive the simple doctrines of Christianity uncorrupted by creeds or catechisms. I have lent amongst them what Unitarian books I had preserved until they are nearly worn out, and am gratified to find they have excited a spirit of inquiry that will not soon die away; for it is gone forth even among the *New Lights* and the *Methodists*, the most prevailing sects here, and three Methodists have lately been discarded their Society for reading them! A Mr. Oxtoby, a very respectable farmer, my neighbour, has been the first to renounce his old creed. *He was a zealous Swedenborgian*, and we have occasional meetings for religious conversation at his house. I have consented to give a course of familiar lectures on the doctrines of Unitarianism at our new School-House, which is now erecting, and will be completed by the 1st of April. I should have made but an ill use of the time I sat under your ministry, if I was not in some measure better qualified for this task than most of my fellow-countrymen who come to these distant regions; but few have had the same privileges in *hearing*, and very few have read more on *theological subjects*. Yet, Sir, I trust I am not influenced by vanity to *say this*, or to make the attempt I have undertaken. I have written you of this because I need all the assistance which Unitarian Books can give me, not only for my own use, but for others. I find *reading* is more likely to do good here than preaching. The preacher may be incompetent or even an injury to his cause, and by indiscretions arouse prejudices which books would not awaken. So well as the general mass of the population are informed upon political subjects in this country, they are most deplorably ignorant in

theology. Their preachers are but little better informed; they are compelled to know something of the trifling differences between themselves and their contemporary opponents; but of biblical learning they know nothing—of ecclesiastical history nothing! The mass of preachers among the Methodists and New Lights are illiterate tradesmen, whose sermons are a mockery of public instruction, unstudied and unpremeditated. The *New Lights* sprung up in Kentucky about 20 years ago among the Baptists, and were distinguished by their mad gesticulations and ridiculous noisy exercises. It is difficult to obtain a clear knowledge of their sentiments, for none that I have conversed with *know them themselves*. They are, however, so far Unitarians as to believe the proper humanity of Jesus Christ, and to reject the doctrine of the Atonement; but as they have no fixed or settled ministers, nor any pecuniary aid given their preachers who are devoted wandering itinerants, they are considered as on the decline. They are yet, however, very numerous in *Ohio*, *Kentucky* and *Indiana*, and as they are much less enthusiastic than they were, and have escaped the great error concerning the person of Christ, I have hopes that preachers of talent will yet arise among them, and be the means of leading them still farther in the path of Christian truth. We have established a *reading society* here, but *books* are dear, and we have plenty of every thing but *money*. Booksellers will not take *country produce* in barter as most other tradesmen do. The purport of my letter, therefore, you will perceive, is to request your assistance in this way as you have heretofore given it me. Any works of esteemed Unitarian writers will be highly acceptable to us. I need not point out to you the most useful. I have yet by me all your works which you have presented me with, except the *Life of Mr. Lindsey*, which I lost in England, and could not recover. For myself I should be thankful for any of the works of *Lardner*, *Priestley* or *Lindsey*, and if the Lectures you delivered at Essex Street are in print, I should be very thankful for a copy, as they embraced those subjects I wish most to be well informed upon. It is a most overwhelming, melancholy consideration with me, that I can never have the



happiness to sit down again with you in Christian communion. When I reflect upon the many opportunities past, I cannot help exclaiming, "Oh that it was with me as in times past!" And nothing lies so near my heart as to meet in this rude country with a few sincere, plain Christians, and celebrate with them the dying institution of our Lord and Master. I have much reason to be thankful that my health has been remarkably preserved during the trying sickness in my family, as has also that of Mrs. Amphlett, and that we are at length comfortably settled, lacking nothing but English society that is essential to our happiness. I have now four children, the eldest boys just coming to be useful, and I hope, ere my strength decline, to see them able to "bear the heat and burden of the day." John Vaughan, Esq., of Philadelphia, will have the goodness to forward me any package or parcel of books you should have the goodness to forward to him. You have better means of hearing than I have of the progress which Unitarian sentiments are making in the Eastern States. There is as yet no place for Unitarian worship exclusively, west of the Alleghany mountains, unless Mr. Flower has finished one he contemplated to build at Albion. But there is no doubt but an English Unitarian preacher would meet with many supporters at Cincinnati. Mr. Burke, a most popular Methodist preacher in that place, has lately become a Unitarian. Whether he means to preach I have not been informed: I mean to call on him when I go down there next month. There is much less bigotry here than in the old States of the Union; a profession of some religion seems expected from every man—and with that profession the majority are content. There are but very few instances of *gross vice* to be heard of in the community—alas, still fewer of exalted virtue. Practical sermons are never heard—active benevolence never practised. To hear seems to be regarded as the only religious duty—and that is seldom neglected; I hear for ever of *their going to preaching*, but never a word of *what they hear*. In no old Catholic country is devotion a mere routine business more than it is here. In the summer and autumn, when camp meetings are frequent, there seems to

be an emulation betwixt the rival sects here above-mentioned, which shall be the most ridiculous: the scenes then exhibited disgrace the name of Christianity, and must be seen by the discreet worshiper to be credited.

I ought to find room, ere I conclude, to make you an apology for this hasty, ill-written letter. A gentleman going to Philadelphia gave me but a few hours' notice to prepare a packet for Europe; my materials for writing are bad, and I have not time to copy my letter as I intended. Should you think proper to send me a supply of Unitarian publications, I shall make it a point to give you a farther account, at my leisure, of our progress in Christian truth. I have read from the Reformed Liturgy the burial service on several occasions, and should be glad of a few copies with the Hymns. I have not yet received a copy of the Emigrant's Directory, which Messrs. Longman published for me—a little work I too hastily compiled. I should be glad to see a copy or two with the other books.

I am, Sir,

With every sentiment of respect,

Your most obedient servant,

W. AMPHLETT.

Liverpool,

SIR,

December 10, 1820.\*

I HAVE lately perused with much pleasure, a work recently published at Baltimore, by the Rev. Jared Sparks, the stated pastor of the Unitarian congregation of that place, in reply to a sermon by a Minister of the *Protestant Episcopal Church of the United States*, in defence of its forms and doctrines. Whilst such able advocates of the cause of truth and Christian liberty are to be found, there is little to dread in America, from the attacks of those who still cling to the semblance of an Establishment, though it be but "the naked, marrowless skeleton of the gaudy thing" from which it sprung. The book itself is reviewed by the Editors of the *Christian Disciple*, (published at Boston,) and it may not be uninteresting to some of your readers to extract a few of their remarks.

\* This communication has but lately come to hand. Ed.

" Since Episcopacy sustained, in 1763, the formidable assault of Dr. Mayhew, and to shield it, the Rector of Cambridge and the Archbishop of Canterbury interposed alike in vain, it has made no progress among us, such as could be satisfactory to its friends. The writings of that admirable man gave the alarm through New England, and awoke the old congregational spirit. The measures of the English Society (for the propagation of the gospel in foreign parts) were disconcerted; and it was fain to turn again to the new settlers and the Indians, and leave the descendants of Puritans to take care of themselves. Our revolution succeeding, of course, did the cause of the English Establishment no good; and the most important incident in its history among us, since that time, is the separation from it, and open avowal of Unitarian sentiments, of one of the principal churches in its communion.

" The work of Mr. Sparks is the best which has appeared in this country since the time of Chauncy, on the Episcopal controversy. He has the advantage over Dr. Miller in not writing in Presbyterian fetters, and in possessing a learning, possibly not so various, (for he is a much younger man,) but far better digested, more systematic and accurate. The cause of letters owes much to this gentleman, and if it had not surrendered him to higher claims, would yet hope much more. In his removal the University resigned a member on whose reputation it set a high value, and it was felt like the loss of a distinguished freeman to the literary Republic of the East. From this flattering path to a wide reputation, and from the pursuit of favourite studies, he hesitated not to withdraw himself to the service of religion, and went with, to say the least, no elating prospects, to preach in a new field, the doctrines of uncorrupt Christianity."

After examining at considerable length the work of this formidable exposé of the pretensions of "the only true church," the Editors of the *Disciple* conclude by meeting the "unmeaning appeal to the sympathy of the Christian world," so often made by it, as "the oldest daughter of the Protestant Reformation." "It was no child of the Reformation; but the birth of an unblessed union between

decrepit superstition and immature reason. Or if a daughter, it was like the thankless daughters of Lear. It had the spirit of a parricide. It drove the Reformation out from its shelter to abide 'the pelting of the pitiless storm,' and we may thank a younger branch of the family that it did not perish there. Let the Episcopal Church in America make its election. If it considers itself a distinct body from that in England, let it answer to no charges but what affect itself; but then let it take such rank as its own deserts may warrant, and not claim a stock of merit bequeathed to it by English worthies. If, on the other hand, it will stay itself on the reputation of the English Establishment, let it be bold and consistent, and assume that reputation in a mass. This it may find, perhaps, to be rather a burden than a prop. The history of that Establishment is, to too great an extent to be subject of boasting, a history of selfishness, chicanery and violence. It is a history of unrelenting strictness when in power, and of abject artifice and false professions in disgrace."

"In this country, a country reserved, as it seems, by Providence for the last experiment, whether man can bear and consent to be free, good, intelligent and happy, whether those principles may yet prevail which have hitherto been kept down by his ignorance, his vices and his pride, it is not, perhaps, much to be feared, that institutions, the poor relic of a catholic and feudal age, the naked, marrowless skeleton of the gaudy thing they were, should ever gain a permanent establishment. They seem to have no congeniality with the spirit of the times. They grow in an unpropitious soil, and when the sun is up they will be scorched, and because they have no root will wither away. But if we should prove to be deceived in this,—if here, too, the best hopes of philanthropy were doomed to be again struck down,—if hither, too, religion, pure and undefiled, should be pursued,—pursued to her last retreat, where, for the sake of rendering a spontaneous obedience, and breathing an unfettered prayer, she was willing to sit at her board with famine, and lay herself to rest on rocks, we trust that the spirit will not be dead which spoke in the words of one of our own divines,—



*'If the land will not help the woman, let her go into another wilderness.'*"

Whilst every friend to liberty and the spread of uncorrupted Christianity, must join hand and heart in the prayer of the American Editors, I trust I shall be pardoned if I still trespass on your pages by transcribing an address, delivered on laying the corner-stone of a chapel in New York, dedicated to the worship of the "Only God." Such an event is, at least, no doubtful proof that the spirit so ably maintained by Mr. Sparks, is not backward in displaying itself, both in "word and in deed."

"CHRISTIAN FRIENDS,

"We have assembled upon an occasion of no small interest. The erection of a new temple to the honour of Almighty God demands of us the religious acknowledgment of his providence, and earnest supplications for his blessing. 'Except the Lord build the house, they labour in vain that build it.' Confident, therefore, in the uprightness and purity of our intentions; humbly trusting that we sincerely seek his glory in the promotion of that blessed religion which he has so mercifully sent to guide us to eternal salvation; we have come now, under the open eye of Heaven, to consecrate to Him the beginning of our labours, and to ask of him their prosperous completion. To him we submit the judgment of our spirits; and, conscious as we are that 'the way in which we worship the God of our fathers is by many called heresy,' and 'is every where spoken against,' it is our consolation and joy to be permitted to appeal to him, and to believe that He who looketh not on the *outward appearance*, but on *the heart*, will approve our purpose, and graciously accept our humble offering. It is a small thing to be judged of man's judgment; he who judgeth us is the Lord.

"As, therefore, the tribe of Gad and the half tribe of Manasseh—who, when they had built an altar for themselves on the other side of Jordan, were accused by their brethren of revolting from the true worship of God—answered in that bold appeal and said, 'The Lord, God of Gods—the Lord, God of Gods, he knoweth, and all Israel shall know, if it be in rebellion, or if in transgression against the Lord, that we have built us an altar,'—so, Christian friends, if any of our brethren should imagine that this our altar is erecting in opposition to the truth, or the influence of our common Christianity, let us make the same appeal, not doubting that they will receive it with the

same ready candour. For although we have been led by the dictates of our conscience and our honest understanding of the Scriptures of Truth, to withdraw from their temples, it is *not* in the spirit of rebellion or hostility: though we are about erecting another altar, it is not on the other side Jordan, and need not destroy their confidence or friendship. We place ourselves under the broad banner of those Protestant principles which are the present glory of Christendom. We claim, and in this land the claim will not be denied us, to have our rights of conscience respected, and to be left accountable to God alone; and we trust that we are ready freely and fully to extend to others the invaluable privilege so dear to ourselves.

"It is true that we differ in some points, and, as we conceive, in some important points, of religious faith from many of the disciples of our common Lord. The church has in every age had divisions. It is not strange that finite minds should vary in their judgments respecting infinite things. While we see darkly, it is to be expected that we should see differently, and this difference cannot be sinful unless it overthrow the foundations of holiness and piety, or occasion the destruction of the spirit of the gospel. It is they who have *not the spirit* of Christ that are none of his. While, therefore, our allegiance to conscience, to truth and to God, compels us to rear these walls of separate worship, we have unspeakable joy in the belief that the great body of Christians are serving the same Universal Sovereign,—pursuing the same holy end; and that, when we shall leave this abode of imperfect knowledge for that blessed state in which imperfection shall be done away, then all, seeing as they are seen, and knowing as they are known, shall unite in one worship in the one temple, of which God himself shall be the light and glory. In that day, when, according to our ascended Saviour's prediction, 'all shall be one, even as he and the Father are one;' in that day it shall be our happiness to understand alike the nature of that union of the blessed Jesus with our heavenly Father, concerning which we are now at variance. It is with such feelings and anticipations that we proceed to lay the corner-stone of our religious edifice."

This address was followed by prayer. The corner-stone was then laid with a solemn invocation, and the following inscription deposited:

*This is life eternal—to know Thee, the only TRUE GOD, and JESUS CHRIST whom thou hast sent.*

*This Corner-stone*  
Of the first Congregational Church of  
New York,  
Dedicated to the worship of the ONLY  
God,

Through the ONLY MEDIATOR,  
Founded upon the great principles of the  
*Reformation*—the sufficiency of the Scrip-  
tures, the right of private judgment, and  
liberty of conscience,

*Was laid,*  
With earnest prayer for the acceptance  
and blessing of God,

*On Saturday, the 29th of April, 1820.*

Call no man master on earth; for one  
is your Master, even *Christ*, and all ye  
are brethren.

H. T.

*Philo and Josephus proved to be  
Christian Writers, in reply to Dr.  
Pye Smith.*

**D**R. SMITH in his elaborate work, entitled "The Scripture Testimony of the Messiah," has given what he considers a refutation of my Ecclesiastical Researches. This affords me very great pleasure, as I regard it to be the commencement of a discussion which cannot fail to have much effect in deciding on the nature and truth of the Christian religion. I heartily concur in the high estimation in which this gentleman is held as a scholar and divine; nor will my respect for his character and attainments at all diminish, however zealous or successful he may prove in his opposition to my writings. I have full confidence in the cause which I am going to defend; and it is a satisfaction to me to think, that the arguments of my adversary will not fail through want of ability to secure him victory if contending under the banners of truth. In a series of letters in the Monthly Repository, I propose to establish the truth of the two following propositions: first, that Philo and Josephus speak of the Christians as Jews, and of Christianity under those names which they were accustomed to use respecting Judaism. Secondly, that the writings of these celebrated men contain new facts calculated in a powerful manner to establish the divine origin of the gospel, and new views illustrative of its nature as it came from the mouth of Christ and his apostles. In discussing these points, if I do not give a regular review of Dr. Smith's work, I hope to consider

the leading arguments which he uses in support of his favourite system.

Josephus, speaking of the Jews at Antioch, J. W., B. vii. C. iii. 3, thus writes: "They were ever attracting to their own worship a great multitude of the Greeks, and these, in a manner, they made a part of themselves." Now my position is, that the Jews here noticed were Christian Jews, and their own worship means the worship of the Father as taught by Christ. My reasons for this interpretation are the following:—1. The Pharisees are said to have encompassed sea and land to make proselytes; but this is a figurative expression, which must be limited to a zeal for making converts of Heathens visiting or residing in Judea, or, what is most probable, to a zeal for bringing over the people of the Jews and adherents of the Sadducees to their own party. It does not appear that the Judaizing zealots ever sent messengers to make proselytes in foreign countries. The very name *προσηλυται* supposes that those converts were strangers, who not only received Judaism, but came to Judea to join in the worship of the Jews. There was an end, therefore, put to proselytism of this sort as soon as the national religion fell with the service of the temple. Proselytism to spiritual Judaism was the reverse of this. Its missionaries were sent to foreign lands, and, instead of inviting foreigners to come to Judea, they carried their worship, with all its blessings, to them. The pharisaical teachers, indeed, or their agents, followed the apostles to every place; but their object was not to make converts, but to prevent such conversion: and their diabolical efforts, in many cases, were too successful, as they did not scruple to brand the preachers of the new faith as heretics, as disturbers of the public peace, as heralds of treason and rebellion, as enemies of the human race.—2. Pharisaical Judaism, so far from attracting, had in it every thing that repelled the Gentiles from embracing it. It was the religion of a people proverbially odious and contemptible. It enjoined a compliance with rites, like that of circumcision, which formed a yoke too heavy for the Jews themselves to bear. Spiritual Judaism offered to the nations by the followers of Christ was divested of these odious and oppressive



compliances. They professed to be heralds from God of the most glorious news to the world, in which all might partake on the simple terms of repentance and reformation. They invited men of every nation to lay aside all party names, all national distinctions, all absurd creeds, all burdensome rites, and to unite with them in the cultivation of rational piety and virtue as brethren, as worshipers of the one true God, as followers of the same divine Saviour, and as heirs of the same blessed immortality.—3. The teachers of ritual Judaism expected a Messiah that would *conquer* and enslave, rather than *save* the world. If they went abroad and invited the nations to receive a worship in which this insolent and selfish expectation was the fundamental principle, they invited them to offer themselves as captives to be tied to the chariot-wheels of a triumphant destroyer. And would any Heathen of a sound mind comply with such invitations? We have the fullest assurance that the contrary was the case. This hope of the Jews, founded at once in cruelty, ignorance and national vanity, so far from conciliating others, involved them in open hostilities with the surrounding nations, and was the immediate cause of their extermination by the Romans. How different from this was the Messiah whom the apostles held forth to the world! They proclaimed a Saviour who sacrificed his life to rescue mankind from vice and misery, whose doctrine, whose object and whose example called forth every honourable feeling of the human heart; while the assurance of eternal life reserved for the righteous, ratified by his resurrection, was calculated to rouse the nations, by one instantaneous impulse, to burst asunder the fetters of superstition and enlist under his glorious banners.—4. So exactly did the character of Jesus correspond to the predictions of the prophets, so unequivocally was the finger of God displayed in the miracles he wrought, that his opponents, in resisting his claims, were themselves compelled to apostatize from Judaism. This apostasy may be gathered from the New Testament, and still more clearly from the writings of Josephus. It appears in the subterfuge which they adopted of ascribing to Beelzebub things which they knew to be done by the Spirit of

God. It is the foundation of the severe animadversions upon their character by our Lord, and forms the chief grounds of the charge brought against them, that they were become a race of vipers, or children of the serpent; that is, of apostates from the God of Israel, and abettors of idolatry. This charge they justified by their subsequent conduct; for they joined on all occasions the Roman magistrates and the Pagan priests in persecuting the disciples of Jesus: and would men endeavour to make converts to that God whom they had themselves forsaken, and whose worshipers they pursued with unrelenting violence?—5. The Heathens appear to consider every city that was besieged and captured as forsaken of its guardian gods. In consequence of this opinion, they must have looked upon the destruction of the Jewish community as a complete proof either that the religion of the Jews was an imposture, or that the Jews themselves had by their crimes forfeited their privileges as the chosen people of God; and this notion must have effectually prevented every stranger from becoming a proselyte to the Jews. Relying with full confidence on these arguments, I assert, that the teachers of Pharisaical Judaism gave up entirely the spirit of proselytism, and that no individual of a sound mind, either among the Greeks or any other nation, would become a convert to them *after* the promulgation of the gospel.

The clause in Josephus, "And these, in a manner, they made a part of themselves," is not likely to be felt in its full force by modern readers. The Jews, priding in their privileges as the descendants of Abraham, looked upon the Heathens with the utmost contempt; and such of these as became proselytes were received as dogs when permitted to pick up the crumbs which fall from their master's table. The disciples retained a portion of this haughty spirit even after they had been enlightened by the ministry of their divine Master. The incident related of Peter and Cornelius in the Acts, shews that a miracle was necessary to convince him that a Gentile, however penitent and virtuous, was, equally with a Jew, an object of the Divine favour. It is to this truly divine temper that Josephus refers when he says,

that the Jews made the Greeks whom they converted a part of themselves, inculcating the same thing with Paul, Gal. iii. 27, that a Jew and a Greek were become one in Christ.

If any one shall still doubt the justness of this reasoning, his scruple must be removed by the fact, that the conversion of the Greeks at Antioch, stated by Josephus, is recorded also in the book of the Acts xi. 19, in nearly the same words. Those whom Josephus calls Ἕλληνες, Luke styles Ἑλληνισταί: and πολὺς ἀριθμὸς of the evangelist is varied by the Jewish historian into πολὺ πλῆθος, a great multitude: and the clause, "they attracted to their worship," implying the allurements which the gospel presented, and the miraculous power accompanying its preaching, is thus more explicitly related by Luke: "And the hand of the Lord was with them: and a great number, having believed, turned unto the Lord."

Jesus had foretold the destruction of Jerusalem, or, more generally, that of Antichrist. The believers had no doubt of the truth of this prediction before they saw it accomplished. But it appears that some of them interpreted his language with an undue latitude, as implying destruction by fire not only of Jerusalem, but also of Rome and the other great cities of the empire. The mistaken hope of some among the believers seems to have led to the promulgation of this expectation at Antioch, and Josephus has recorded the following horrible transaction apparently as the effect of it: "Then a certain man, named Antiochus, a ruler of the Jews, greatly esteemed for the virtues of his father, having assembled the people of Antioch in the Theatre, accused his father and the other Jews with an intention to burn the city in one night: and he delivered up to them certain foreign Jews as confederates in this design." These foreign Jews are said by Luke to have been men of Cyprus and Cyrene, who had come to Antioch to preach the gospel. It is worthy of remark, that this cause was followed by a similar effect, a few years after this, in the city of Rome. The expectation that the Roman capital would be destroyed was universally known to be entertained by the Christians. Nero, to gratify his hatred towards them, set

fire to the city, and imputed the flagitious act to the followers of Christ. The imputation seemed very probable, because no persons appeared so likely to burn the city as the Christians, who wished and foretold its conflagration. From the incident recorded by Josephus, we learn that the Jews at Antioch were violently divided among themselves. A similar division and tumult prevailed in every city where Christ was preached. Antiochus, the Governor of the Jews, apostatized from his own religion, and, calling upon the Antiocheans to persecute his countrymen, he accuses them, and, what is more atrocious, accuses his own honourable and innocent father with a design of burning the city; thus illustrating the declaration of Jesus, that he came to divide the son against the father, and the father against the son.

I set out with saying, that Josephus speaks of the Christians as Jews, and of Christianity as the Jewish worship; and have I not proved this to be a fact? Is it not made out as clear and certain as that the sun is in the meridian at noon-day? But let us hear Dr. Smith: "It is a part of Dr. Jones's theory, that under the appellation of Jews and Judaism, which Philo and Josephus represent as embraced by an immense multitude of converts from Heathenism, those writers intended to signify Christians and Christianity. If this were admitted, it would surely be a kind of conduct very different from that of the New-Testament disciples of Jesus: *they* were not ashamed or afraid to own that worthy name by which they were called." Pt. I. p. 450. I am far from thinking that Dr. Smith is capable of wilfully misleading his readers. This unfortunate argument, therefore, must be founded on a total inattention to the fact. From the New Testament, it appears beyond controversy, that all the Jewish converts considered Christianity and Judaism as the self-same religion; the former being Judaism spiritualized and perfected by Christ. It is equally certain, that the name "Christians" was given the disciples by their enemies as a term of reproach, and that for this reason the apostles and the converts made by them declined the use of it: nor does it occur in the Christian Scriptures except in two or three places as the subject of discourse.



And surely it cannot be an objection to my theory, that Philo and Josephus have done the very thing which is done by the writers of the New Testament. Indeed, nothing surprises me more than this argument of my able and learned opponent; and it convinces me that an attachment to his own system, and his ardour to refute me, have veiled from his view the merits of the question. He calls my interpretation of the writings of these learned Jews an *hypothesis*. If by hypothesis be understood to mean a cause assumed, or not known to exist, to account for a known effect, I disclaim the term as unfair and improper; for I suppose or assume nothing. The writings of Philo and Josephus, which are known to exist and allowed to be genuine, are the basis of my interpretation, and I also interpret them agreeably to a known fact, namely, the diffusion of the gospel over the world as attested in the New Testament and by ancient ecclesiastical authors. The exact correspondence of the testimony of Philo and Josephus to the diffusion of a religion which was deemed and called Judaism, constitutes the proof that I interpret them rightly: and the want of correspondence between the testimony of these writers and the diffusion of any other system of worship than that of spiritual Judaism, or, as we call it, Christianity, demonstrates that any other method of interpreting them must be false, must be founded on an hypothesis not only not true, but diametrically opposite to the truth.

J. JONES.

(To be continued.)

SIR,

April, 1821.

AS a friend to General Education, I deeply regret that Mr. Brougham should have endeavoured to found a system of national education upon principles which are not, and I hope never will again become, national. As a Dissenter, I am mortified that any measure professing to be friendly to the great cause of education, should be so framed as to drive Dissenters to the painful necessity of standing forward in opposition. It gives the enemies of education an unfair advantage over us. To the multitude, facts are more obvious than reasons. The fact that we are opposing a Bill professing

to establish a system of general education, is evident. Our reasons the anti-educationists do not regard. They have no wish to hear or understand them. The Dissenters oppose the Bill. It is sufficient for them that an apparent opportunity is afforded for calling us enemies to education, except on our own sectarian system; and they are not a little thankful that circumstances enable them to attack us on this disadvantageous ground, and even to make us appear to their hoodwinked votaries to be auxiliaries in their darling cause of ignorance and vice. Surely our best defence to this mode of attack would be an open avowal of our principles in the shape of a bill. Some of our able legal friends would, I am sure, willingly lend their assistance to embody principle in technicality. It might be accompanied by any necessary explanations and observations, and widely circulated for discussion, and perhaps even laid before Parliament. No good effort is ever wholly useless, and, in this enlightened age, perseverance in such a cause may possibly obtain complete and unalloyed success sooner than some of its friends venture to anticipate. At all events, we could then spurn back with contempt the senseless accusation, and appear manifest in our natural character—zealous promoters of Education, Virtue and Religion. The main principles of such a bill would be, 1st, That a system dependent on public support should be open to public competition and governed by public controul; and, 2ndly, That the property of all should only be applicable to purposes approved by all. Keeping these principles in view, the details do not appear difficult.

1. The ultimate power would be placed in the general body of rate-payers, constituting a visitatorial authority, beyond comparison the most efficient. The management would be entrusted to committees, officers and masters, annually elected at a public meeting of the rate-payers. The committees would meet once a month to receive reports and transact business. Theory and experience both shew that such systems work well and are lasting. They contain within themselves a principle of self-renovation, an antiseptic which preserves from corruption, a sensitiveness to abuse which ensures

from the attempt or instantly removes the evil. No ex-officio visitor can possess these advantages. Is any one aggrieved, he does not wait the uncertain advent of some stranger, ignorant of every local circumstance, and who comes with ears ready to receive the justification of the official delinquent. Application is at once made to a rate-payer or member of the committee ever on the spot, and the remedy is applied before the wound has had time to fester. But, says some friend to the sweet repose of unresisting slavery, these public meetings generate democratic and turbulent dispositions. Good Sir, you are terrified by the unreal phantom of a disordered imagination. The spirit of the society is thus ever kept alive; but that very fact absolutely prevents any wild exertion of strength; for it annihilates all temptation to self-interest and all opportunity for oppression. Indeed, when reduced to practice, we know full well that the whole subsides into the quiet of ordinary life, and that success seems rather to be endangered by apathy than violence. Our committee-meetings are held with few attendants and little discussion; for abuse has been prevented. The visitatorial power is not, however, dead nor sleeping, as in the case of ex-officio visitors. Let any circumstance require attention, you are sure to meet a full committee prepared to investigate calmly and decide impartially. Will the system of ex-officio visitors bear a comparison? It is by no means impossible that the ex-officio visitor may feel but little interest in the success of the school; he may even be an enemy to education. The committee-man is chosen because qualified to promote the interests entrusted to his care. The one, however baneful his influence, cannot be removed, but remains a perpetual source of irritation and ill-humour; the other loses his office, as a matter of course, at the end of the year, and, if found inefficient, is not re-chosen; and, since inactivity is his fault, and self-interest has no temptation, the affair passes without notice. Which system, then, is most likely to produce at first violent but unavailing contention, and, subsequently, despair and deadly acquiescence in every abuse? But, says some member of the Establishment, this is not putting us upon our proper foot-

ing. We are the most numerous, wealthy and powerful, and ought not to be bearded by every little sect. True, you are the most numerous and wealthy; you will, therefore, form a decided majority of the rate-payers, and, without any unpleasant contentions, controul the whole. This is the natural and legitimate influence of numbers and wealth. You will possess almost absolute power without exciting any of the rancorous feeling which is invariably produced by a system of exclusion. That party feeling cannot grow in such a soil, is a fact of every day's experience. In most country towns, Dissenters of all sorts, differing not only in forms of ecclesiastical government, but in the most interesting articles of faith, unite like brethren in the promotion of education. In the town in which I live, a Lancasterian school has flourished for several years, supported by the members of five chapels, of which two are Independent, one Methodist, one Calvinistic Baptist, and one Unitarian. The subscribers choose a committee, treasurer, &c. at the annual meeting, in perfect good humour, all being anxious that there should be a fair distribution of power. The treasurer is an Independent Minister, and the schoolmaster a member of the Methodist connexion. We find our monthly meetings to be the continual source of increasing liberality and harmony; and I have no hesitation in affirming, that the Lancasterian system has proved as useful and improving to its supporters as to the scholars; and I should hail the establishment of a national system upon this catholic principle, as the certain harbinger of universal charity in the Christian world.

2. The only restriction that should form a component part of such a system is, that the school shall not be appropriated at any time to the teaching of any thing on which there exists a difference of opinion among the rate-payers. "THE BIBLE, THE BIBLE ONLY," should be written over its doors. No sect can consent to pay its contribution but upon this express condition. All beyond general education must be taught elsewhere. The present Sunday-schools are admirably adapted for this purpose, and will be rendered much more efficient than at present, since the whole time may



then be employed in religious instruction, which is now taken up with teaching the first rudiments; and should any sect think these insufficient, they should be at liberty to keep their children from the general school once or twice a-week, for the purpose of tincturing them with their own peculiarities in their vestries, or where they please. Members of the Establishment will be the last to object to such an arrangement, since they possess far ampler means than any of the Dissenters.

Before I lay down my pen, I must enter my earnest protest against the opinion, that, since we cannot reasonably expect perfection in any human institution, we should, therefore, assent to the proposed measure with all its imperfections. I look for no perfection. Every system of education must be liable to defect. There are even some establishments, altogether founded on false principle, so hallowed by age, and so knit into the very frame and constitution of the public mind, that I would not permit the sacrilegious hand of hasty reform to attempt any amendment; but never can I assent to the propriety of founding a new system upon false principle, and never will I put on the wedding-garment when education is to be sacrificed by an unholy alliance with priestcraft. We are told that Mr. Brougham's Bill, by assisting the good cause at present, will enable it eventually to outgrow every defect, and that the ultimate prevalence of knowledge and liberality is certain. I know that the good cause will eventually triumph, but that expectation, so far from affording a reason in favour of the Bill, forms an unanswerable objection to any such mischievous enactment. The continued efforts of individuals, if not now shackled, will in time infallibly produce an universal conviction, that one of the most useful objects of public expenditure would be the promotion of public education on the most liberal principle of universal comprehension. Then let us not retard the happy period by half measures, founded on a sacrifice of principle. The permitted evil may spread corruption through the whole system. Every page of history warns us to beware of small beginnings, and not to do evil that good may come. Age sanctifies the most preposterous establishments. It may cost a struggle

at first to obtain the best, but we shall find it ten thousand times more difficult to eradicate the evil when we have permitted it to take root. What argument is ever used in favour of the Test Laws, but that they have formed part of our statute-books for nearly two centuries? These laws alone stand a sufficient beacon to Dissenters. Let us not again make shipwreck on the delusive coast which deceived our forefathers. Had they acted with firmness and principle when these odious laws were enacted, we should never have been doomed to the mortification of being born with a brand on our foreheads, nor held out to the world as unworthy even of the privilege of eligibility to the office of exciseman, because we are too honest to join in converting the ordinance of the Lord's Supper into the farce of a sacramental test.

K. K. K.

SIR, Clapton, June 4, 1821.

I HAVE great pleasure in offering to your correspondent N. (p. 293) some information respecting the author of *Le Platonisme Dévoilé*; for which I am indebted to a short article in the *Nouv. Dict. Hist.* Paris, 1772.

N. Souverain, a native of Lower Languedoc, became the Minister of a Calvinistic Church in Poitou. Being ejected from his ministry, (no doubt on a charge of heresy,) he took refuge in Holland, till expelled from thence for refusing subscription to the Synod of Dort. He then withdrew into England, where he was reputed a Socinian. He died in this country about the close of the 17th century. *Le Platonisme Dévoilé*, which was a posthumous publication, his Catholic biographer describes as "un ouvrage recherché par les incrédules." It was answered by Father Baltus, a Jesuit, in his "Défense des Saints Pères accusés de Platonisme," 4to., 1711. Baltus, who died at Rheims in 1743, had written, in 1709, "La Réponse à l'Histoire des Oracles de Fontenelle," in favour of the common notions respecting the reality and cessation of pagan oracles.

Your correspondent will find some further information in "Joanni Locke Philippus à Limborch," May 11, 1700, among the "Familiar Letters." Limborch charges *Le Platonisme Dévoilé* with exhibiting a style too sarcastic,

which appears to have given general offence. He takes for granted that Mr. Locke will read the work, as many copies had been sent to England.

Now I have mentioned Locke's correspondence, give me leave to add, that I shall be much obliged to any of your readers for information respecting any letters to or from Locke which are not to be found in his works, the magazines, or public libraries. They would thus very much assist me to execute a favourite project, of which I may, perhaps, soon offer you some farther account.

J. T. RUTT.

SIR, *Lewes, June 2, 1821.*

FOR the insertion of my letter on the difficulties of Unitarianism, I am much obliged to you, and request the following emendations to be made as to *three words*, two of which I wish erased and one inserted. The New Version has no "paraphrase" on the text in Hebrews to which I referred: I therefore wish the words "or paraphrase" to be omitted. Nor have the Editors *actually* introduced "a gratuitous sentence," but their note *requires* one: I therefore wish the word *requiring* to be supplied. Although these inaccuracies have passed uncorrected, my argument respecting the above-mentioned note remains the same, it being the *principle* of interpretation which that note includes that I have objected to. R. MARTIN.

SIR,

WE have heard little or nothing of late of the Geneva Unitarians. I conclude from the silence of the Calvinists here, that the attempt to raise a sect of Swiss Methodists has failed, or at least not succeeded in any great degree. The Bishop of Peterborough, in the debate in the House of Lords, on his 87 Questions, which I hope you will register for us, referred to the example of Geneva as of a Church with a Calvinistic Creed and a "Socinian" \* Clergy. A correspondent in the newspapers has corrected his Lordship, and asserted that the clergy are Arian, and that no creed but the Scriptures is subscribed. Let us hear more on the subject.

CANTAB.

\* Is this nickname worthy of Dr. Marsh?

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXIX.

*Epitaph on a Quaker Lady, by a Clergyman.*

To the Memory of M. H.  
By whose Death  
A tender and attentive Husband,  
A numerous Offspring,  
A grateful Household,  
and  
Many, many, sincere Friends,  
Are left to lament  
the precious loss.  
As a Quaker, it were unnecessary  
to observe,  
She was  
Unadorned in her Attire,  
Inoffensive in her Conversation,  
and  
Exemplary in her Conduct:  
Not early trained  
in  
The Mortifications of that  
Persuasion,  
She, in the midst of tempting  
and  
Affluent Circumstances,  
Embraced them  
from  
Principle,  
and  
Her heart was as far removed from  
Hypocrisy  
As her Deportment was from  
Affectation.  
Silent and modest in her  
Religious Sentiments,  
They were known to the world  
only  
By a life of Innocence and Benevolence.  
A Berean  
in  
Retirement,  
In Public  
An Israelite indeed,  
and  
Her latter end adorned  
These sacred Characters;  
She was  
Anxious for futurity,  
yet  
Calm and Acquiescent in  
The will of Heaven.  
As a memorial to  
As much Excellence  
As any Religion could bestow,  
This faithful tribute is paid  
To a Quaker  
By  
A Clergyman  
Of the Church of England.



## REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

### ART. I.—*Dr. Carpenter's Examination of Bishop Magee.*

(Concluded from p. 304.)

THE Improved Version of the New Testament published by the Unitarian Society naturally falls under Bishop Magee's angry censure. Dr. Carpenter defends this work with ability, though he candidly states some points on which he differs in judgment from the Editors. The readers of the *Monthly Repository* have already seen in a letter of Mr. Belsham's, (XV. 212—214,) that he pronounces somewhat too broadly that Mr. Belsham alone is responsible for the character of the Version.

It is a novelty in the history of biblical literature amongst Protestants, at least, that an attempt to improve the translation of the Scriptures should be treated as an offence against religion. All other sects have made the attempt without reproach: the Unitarians alone are stigmatized for not resting contented with King James's translation. There is scarcely a pulpit in the kingdom from which improvements in the rendering of holy writ have not been suggested, and there is no denomination of Christians that does not welcome them when they are favourable to its own peculiarities. What is the loudly-vaunted argument of Granville Sharp and Bishop Middleton in favour of the Deity of Christ, but a new and supposed improved version of certain passages of the New Testament? Worse than idle, then, is the cry against the Unitarians on account of the Improved Version, as if they had fabricated a new Bible.\* The only fair question is, whether this work answer to its title, and the Unitarians are as eager as any of their opponents to bring it to the test of criticism. Our early Volumes, especially the IIIrd, IVth and Vth, testify a sufficient unwilling-

ness to receive it without examination, and, in fact, Dr. Carpenter's Review of it in Volume IV. pointed out most of the errors and deviations from the title upon which Bishop Magee and others have fastened with so much rancour.

This topic is so familiar to our readers, that we need not dwell upon it. The severest criticism has established the character of the Version as being substantially Archbishop Newcome's, and agreeable in every important particular to Griesbach's amended text. No attack upon it can succeed that shall not overthrow the authority of those two eminent biblical scholars. They are not infallible, nor is the Improved Version perfect; but by their aid the Editors have furnished the English reader with a better guide than before existed to the knowledge of the pure Christian Scriptures. And, notwithstanding the clamour that has been raised against them, they have reason to be satisfied with their success and have encouragement to expect a still further portion of the Divine blessing upon their labours.

Dr. Carpenter points out certain deviations by Newcome from the Public Version which he thinks needless:

"One of these, which necessarily strikes the attention, is the change of *blessed* (*μακάριος*) in Matt. v. and elsewhere, into *happy*. *Blessed*, when used in reference to human beings, seems always to convey the idea of happiness *as resulting from the ordination of Providence*; and in some instances the use of *happy* appears improper, as, perhaps necessarily, implying a *present* state of mind, which *blessed* does not. A person may be *blessed* when he is in deep distress; but he is not *happy*: and afflictions may be *blessings*, but they are not *happiness*. That *blessed*, in a different sense, is used as the translation of *ευλογητος*, is no sufficient reason for employing a word which does not convey the force required."—P. 293, *Note*.

"There is one word of frequent occurrence in the Epistles, which is, I think, unhappily rendered by Newcome, whom the Improved Version in this case follows

\* We observe a new translation of the Hebrew Scriptures by Boothroyd is commended by some of the reputed Evangelical publications, although it bears the formidable title of an *Improved Version*.

throughout. I refer to *χάρις*, *grace*, *favour*. According to Mr. Rennel, (*Animadv.*, p. 48,) 'to the word *grace*, when used in theological writing, the general consent of our nation has attached the idea of the favourable influence of God on the human mind, or the effect of that influence.' If this had been the extent of the common theological import of the word, I suspect that Newcome would not have left the usual mode of expression. Still it does not appear that *favour* does, or ever can, express the frequent force of *χάρις*; and I decidedly prefer reverting to the word *grace*, leaving it to the theologian to ascertain its import. In the religious application of the term, I understand *χάρις* to denote the favour and mercy offered to us in the Gospel, the gracious benignity and favour from which it proceeds, and the various blessings we derive from it: and *grace*, in my judgment, much better expresses all this than *favour*."—P. 294, Note.

With his customary frankness, Dr. Carpenter expresses his dissent from most of the notes of the Improved Version on the Introduction of St. Luke's Gospel, and from some of those on the Introduction to St. Matthew's. He thus explains his views of the famous chronological difficulty:

"I quite agree with Mr. Belsham in rejecting the hypothesis, that St. Luke reckoned from the time when Tiberius assumed the proconsular government in conjunction with Augustus. I have repeatedly considered the arguments of Lardner, with a perfect willingness to receive his opinion; but I can see nothing amounting to proof, that St. Luke employed a date, which, to say the least, was extremely unusual at that period, and of which no clear instance is adduced. The hypothesis is necessary to reconcile the date assigned by St. Luke to the commencement of John's Ministry, with the statements of the Introductory History prefixed to St. Matthew's Gospel; but not with those of St. Luke's own Introduction. If this be taken independently of the former, (and to me it appears that they cannot be reconciled in some other respects,) the chronological difficulty vanishes at once. And when any one gives up the genuineness of the Introduction to St. Matthew, he has no ground to employ it to invalidate the Introduction of St. Luke.

"Taking St. Luke's Gospel alone, (considering it, for instance, as the 'most excellent Theophilus' naturally would, an independent history,) the case stands thus: The Baptist began his Mi-

nistry in the 15th year of Tiberius, which commenced Aug. 19, A. U. 781. If we place the Baptism of our Lord in the following January or February, A. U. 782, (which is the earliest date we can assume,) and suppose that he was not yet thirty one years of age, (as St. Luke's words, ch. iii. 23, appear clearly to imply,) we must place his birth in A. U. 751.

"Now there is nothing in St. Luke's Introduction inconsistent with this. All that the statement in ch. i. 5, requires us to admit, is, that the heavenly message to Zacharias occurred in Herod's reign. If Herod, as is most probable, died in March, A. U. 750, St. Luke's Introduction renders it necessary to place our Lord's birth before the middle of A. U. 751.—INDEPENDENTLY of the Introduction to St. Matthew, there is no chronological difficulty whatever in St. Luke's Introduction."—Pp. 299, 300, Note.

One Chapter of the Examination (Chap. IX.) is "On the Beneficial Tendency of Unitarianism," which (as our author fully shews) encourages and rewards the sound exercise of the understanding in matters of religion, presents One Object of Religious Worship, One Object of the highest affections of the heart, throws no impediment in the way of the great practical principles of the Gospel or of Christian liberality and affection, and shines forth resplendently in respect to the Character and Dispensations of the Great Father of all. Dr. Carpenter would, we think, confer a great benefit upon the Unitarian cause if he would suffer this chapter to be printed in the form of a pamphlet for the use of our Tract Societies. It speaks at once to the understanding and the feelings, and is a beautiful example of the piety which it vindicates and enforces.

An Appendix to the volume contains a specification of the unnoticed departures of the Improved Version from the text of Newcome's revision, remarks on Bishop Magee's strictures on certain Unitarian interpretations of Scripture, observations on the use made by Bishop Magee of the Unitarian reviewer's statements respecting the variation of the Improved Version from Griesbach's text, and on the system adopted with regard to the Greek text by recent critics, an original Letter from Dr. Priestley to Dr. Estlin, and a notice of the late Mr. Bretland.

We close the volume, of which we



lament that our narrow limits will not enable us to give a fuller account, with sincere gratitude to Dr. Carpenter for this valuable contribution to Unitarian literature, and with an earnest hope that the work will meet with such encouragement (and here we appeal, not to the liberality, but to the justice of the Unitarian body) as will quicken the learned and able author in his important design of answering Bishop Magee's arguments in behalf of the popular doctrine of Atonement.

ART. II.—*Remarks on the Internal Evidence for the Truth of Revealed Religion.* By T. Erskine. London. Pp. 104. 12mo. Hamilton.

THIS writer gives, pp. 17, 18, the following as the substance of his book:

"I. As it is a matter of the very highest importance in the study of religion, to be fully satisfied that there is a real connexion between happiness and the knowledge and love of God, I have commenced these remarks by explaining the nature of this connexion. I have here endeavoured to shew, that the object of a true religion, must be to present to the minds of men such a view of the character of their great Governor, as may not only enable them to comprehend the principles of his government, but may also attract their affections into a conformity with them.

"II. I have made some observations on the mode in which natural religion exhibits the Divine character, and in which it appeals to the human understanding and feelings. And here I have remarked the great advantage which a general principle of morality possesses in its appeals to minds constituted like ours, when it comes forth to us in the shape of an intelligible and palpable action, beyond what it possesses in its abstract form.

"III. I have attempted to shew that Christianity possesses this advantage in the highest degree; that its facts are nothing more than the abstract principles of natural religion, embodied in perspicuity and efficiency; and that these facts not only give a lively representation of the perfect character of God, but also contain in themselves the strength of the most irresistible moral arguments that one man could address to another on any human interests.

"IV. I have endeavoured to analyze some of the causes of the general indif-

ference to or rejection of real Christianity, and to point out the sources of the multiplied mistakes which are made with regard to its nature. I have here made some observations on the indisposition of the human mind to attend to an argument which opposes any favourite inclination; on the opposition of Christianity to the prevailing current of the human character; and on the bad effects arising from the common practice of deriving our notions of religion rather from the compositions of men than from the Bible. Infidels are not in general acquainted, through the Bible itself, with the system of revelation; and, therefore, they are inaccessible to that evidence for it which arises out of the discovery that its doctrinal facts all tally exactly with the character which its precepts inculcate. I have here also illustrated this coincidence between the doctrines and the precepts of the Bible in several particulars. If the Christian character is the character of true and immortal happiness, the system must be true which necessarily leads to that character.

"V. I have endeavoured to shew the need that men have of some system of spiritual renovation; and I have inferred from the preceding argument, that no such system could be really efficient, unless it resembled Christianity in its structure and mode of enforcement.

"VI. I have shewn the connexion between the external and internal evidence for revelation."

After reading the above summary, who would expect to find the author an advocate for the system of modern reputed orthodoxy, and an asserter of some of its most unintelligible and anti-scriptural doctrines, in their grossest form? That this is the case the following quotations sufficiently shew:

"God became man, and dwelt among us. He himself encountered the terrors of guilt, and bore its punishment; and called on his careless creatures to consider and understand the evil of sin, by contemplating even its undeserved effects on a being of perfect purity, who was over all, God blessed for ever."—P. 40.

Again,

"That God in human nature should himself become the victim, is a scheme which, indeed, outstrips all anticipation and baffles the utmost stretch of our minds, when we labour to form an idea of perfect benevolence and perfect holiness; but yet it is the only scheme which can fully meet the double object of strongly attracting our love to God, and,

at the same time, of deeply convincing us of the danger and baseness and ingratitude of sin."—P. 67.

Again, he speaks of the "self-sacrificing benevolence" of God to men; and of "self-sacrificing solicitude on the part of God for their welfare."—Pp. 46, 72. Again,

"The identity of the Judge and the victim dispels the misty ideas of blind vindictiveness with which this scheme may sometimes have been perversely enveloped; and he approaches God with the humble yet confident assurance that he will favourably receive all who come to him in the name of Christ."—P. 76.

But enough; we had thought the day was gone by when men of sense and learning would roundly assert, that God suffered and died; but, it seems, we were mistaken; the present writer appears to be a person both of sense and learning, as well as of piety and no mean talent; on this account we have taken more notice of his book than we should otherwise have done; and we hope he will reconsider the system which he has adopted. We think his leading error has been what he himself avows, p. 60: "In order to understand the facts of revelation we *must* form a system to ourselves," &c. On the contrary, we think, that in order to discover truth, it is necessary we should divest ourselves as much as possible of all systems of doctrines and preconceived opinions. If Mr. E. will but compare one part of his book with another, closely scrutinize his own reasoning, and determine to retain no words with which he cannot connect distinct ideas, we are persuaded he will find that to give up some part of his present views is unavoidable; he must either become more or less rational. Can he deliberately think that the doctrine of a dying, "a self-sacrificing God," is "nothing more than an abstract principle of natural religion, embodied in perspicuity and efficiency"? Do not nature and reason revolt at the idea of a suffering and dying God? Can the least shadow of such an absurdity be found in the Scriptures? He is probably a young man; he has already some good ideas; he seems incapable of receiving as true what he perceives to be at variance with reason, and with

what the light of nature teaches; let him but follow these principles fully out, and he will think no more of a "self-sacrificing" God, nor longer retain many notions which he at present cherishes.

R.

ART. III.—*An Enquiry into the Origin of Christmas-day: shewing that this and the other Festivals of the Christian Church are Continuations of the Heathen Feasts of Antiquity. Together with Remarks on the celebrated number Three, which has been made Sacred by Pagan Superstition.* By Israel Worsley. 12mo. pp. 66. Hunter, and Eaton.

THE Christianity of the New Testament consists in spiritual worship and moral excellence; not in the observance of fasts and festivals, a blind assent to unintelligible dogmas, and a superstitious regard to useless ceremonies. Very different are the systems established by worldly policy and power, which have long usurped the venerable name, and been substituted in the place of the pure and undefiled religion taught by Jesus and his apostles. The able writer of the pamphlet before us, shews that such systems symbolize much more with the superstitious and idolatrous notions and practices of the ancient Heathen, than with the rational and heavenly doctrines of the Christ and his divinely-commissioned messengers, or the practice of the primitive Christians; and that, not only many ceremonies, observed by the Established sect, are of Heathen origin, but also, the Trinity and vicarious punishment, so far from belonging to genuine Christianity, are the proper doctrines of Paganism.

We cannot better describe what occasioned the writing of this sensible and useful tract, than by quoting the notice prefixed to it:

"The Author of these pages, a minister to a Dissenting congregation, found some individuals of it partial to the observance of Christmas-day; not from a superstitious regard to the day, but because it is a leisure day, and may be made useful by the services of religion. He felt from conviction a repugnance to giving to this day a solemnity and an importance which belong exclusively to



the Lord's-day; and, that he 'might keep back nothing' that leads to a proper understanding of that religion of which he has been appointed a minister, he delivered on the Sunday that next followed the day so called, in a discourse, the greater part of the following remarks on Christmas-tide: and then left it to his friends to consider, whether, after what he had stated of the origin and object of the appointment of that day, he ought to keep it as a Christian festival."

We recommend this little work to the serious perusal, not only of members of the Established Church, but in particular of those among the Dissenters who, for want of a better knowledge of the history and grounds of Dissent, are apt to fall in with established customs, in religion, only because they are fashionable.

R

ART. IV.—*Unitarian Christianity and its Professors, vindicated from Popular Misrepresentation and Calumny; in a Letter addressed to the inquiring Inhabitants of Plymouth Dock: occasioned by the recent Officiousness of a Clergyman and his Friends.* By Silvanus Gibbs. pp. 29. Hunter, and Eaton.

IT is still the lot of Unitarians to be misrepresented and calumniated, notwithstanding the many plain and explicit statements, and able defences of their views and sentiments, which have been presented to the public; and, so long as they continue to be misrepresented, it will be necessary for their advocates to vindicate them from false charges, and to re-state and defend what they believe to be the genuine doctrines of Christianity. Unitarianism admits of such an easy defence, from reason and the plain facts and declarations of Scripture, that it is scarcely possible for its adversaries to shew themselves in hostile array against it, in any district of the kingdom, without rousing some friend of truth and free inquiry, who is qualified to repel their attacks with success. The writer of the above pamphlet shews much good sense and candour, in replying to the misrepresentation and illiberal attacks of the clergyman and his friends; and answers, in a plain style, some of the popular and

unjust charges brought against Unitarian Christians.

R.

ART. V.—*Truth needs no Apology; or, a Further Elucidation of the Reasons for Dissent: occasioned by the "Affectionate Address" of the Rev. Samuel Wix, and the Subsequent "Apology," by the Rev. Samuel Newton.* By a Layman. 8vo. pp. 24. Longman and Co. 1821.

THE Layman is a stiff Nonconformist, who thinks that in the controversy between Messrs. Wix and Newton "the Truth has been compromised." He steps forward, therefore, to denounce in the boldest tone the errors and corruptions of the Church of England, and churchmen can scarcely deny that he has hit some palpable blots. But, Dissenters as we are, we must allow that there is more of declamation than of argument in the Layman's pages, and that his eagerness has betrayed him into some errors. The "nolo episcopari" is a farce no longer acted, if indeed it ever were. (See this subject discussed by the late Rev. S. Palmer and another correspondent in our VIIth Volume, pp. 26, 88, 225 and 297.) The power of the King, as Head of the Church, is strangely overrated by the Layman, when he says that "he can interpret the Christian faith in any way he thinks proper," "can erect or cancel all bishoprics," and "can alter, amend or omit any part of the Church service without any consultation." These mistakes, together with the confounding of Elymas and Simon Magus, (p. 19,) lay the Layman open to the lash of the critics of the Church, and disserve, instead of strengthening, his argument for Dissent.

ART. VI.—*Death and Resurrection. A Sermon preached at the Dissenting Chapel, Lympston, on Sunday, March 26, 1820, on the Death of Mrs. Howorth, Relict of Edward Howorth, Esq., who died March 15, in the 85th year of her age.* By the Rev. Thomas Jervis. 8vo. pp. 32. Hedgeland, Exeter, and Longman and Co., London. 1820.

MRS. HOWORTH was the daughter of a worthy and liberal

clergyman, and a dignitary of the Established Church. "With a mind unshackled by bigotry, prejudice or party, she exercised her intellectual faculties" on the subject of religion, and "acquired, by the aid of reading and reflection, enlarged and enlightened views of Christianity, unadulterated by superstition or enthusiasm." And her moral appears to have corresponded to her mental character. Mr. Jervis has here paid an appropriate and affectionate tribute to both.

We know not whether the phrase "resurrection of the *body*," (p. 17.) escaped the preacher through inadvertence; but whatever hypothesis we adopt with regard to a future life, it is desirable that we should adhere to the language of the Scriptures, and these speak of the resurrection, not of the *body*, but of the *man*.

ART. VII.—*The Doctrines and Duties of Unitarians: a Sermon preached before the Association of Unitarian Dissenters at Lincoln, March 31, 1820.* By the Rev. Edward Higginson, of Derby. 8vo. pp. 18. 6d. Brooke, Lincoln, and Longman and Co., London.

**T**HIS is an excellent compendium of doctrine and duty. Mr. Higginson connects sound faith with moral practice; and we are equally pleased with his correct delineation of an evangelical creed, and his earnest enforcement of Christian virtue.

ART. VIII.—*Charles the First Pourtrayed; or, a Relation of Authentic Facts, shewing the Arbitrary Government and Illegal Conduct of that Monarch, together with Proofs that the Presbyterians were neither the Authors of nor Accessaries to his Death. Being a Republication of a valuable Tract, entitled, A Letter to a Clergyman relating to his Sermon on the 30th of January, by G. Coade, Jun., of Exeter.* Printed from the Edition of 1747. Third edition. 12mo. pp. 116. Hunter.

**T**HERE being no longer a Pretender to the Crown, it is becoming fashionable amongst the clergy to revive the claims of the Blessed Martyr. One would conclude, from certain recent publications issuing from Lambeth,\* that a Stuart was still upon the throne. We are glad therefore to see such a reprint as this, which sets the character of Charles I. in its true light. The author expresses himself strongly, but he brings home to that unhappy prince the charges of tyranny and perfidy. Such as wish to see more on the same side, may consult an Essay of Mr. Towgood's in his Tracts, published by Mr. Flower, and a Sermon of Dr. Mayhew's in Vol. II. of "The Pillars of Priestcraft."

\* See particularly Todd's *Memoirs of Bishop Walton* (2 vols. 8vo.) and D'Oyly's *Life of Archbishop Sancroft* (2 vols. 8vo.).

## NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

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## POETRY.

## MATIN AND VESPER HYMNS.

*Tuesday Morning.*

The stars have sunk in yon concave blue;  
And the sun is peeping thro' the dew;  
Thy spirit, Lord! doth nature fill!  
Before Thee angels' tongues are still,  
And seraphs hush their golden strings  
In Thy bright presence, King of kings!  
How then shall I, a clod of clay,  
Lift up my voice, or tune my lay?

Thou who the realms of space and  
time

Dost people with Thy might sublime;  
Whose power is felt, below, above,  
Felt in Thy wisdom, in Thy love;  
Whose awful voice is heard around,  
Heard in its silence as its sound;  
Whose kindly Spirit doth pervade  
Alike the sunshine and the shade;  
Whose mercy shines in sorrow's night  
As brightly as in pleasure's light;  
Thou, in the evening's silence deep,  
Cradled the weary world in sleep,  
And with the morning's dawning beauty  
Awakes it to the call of duty.

'Tis Thou who o'er the billowy sea  
Dost ride in awful majesty;  
Walkest alone on the winds,—and  
greetest  
The spirit of day, when fairest and  
sweetest  
It fills the bosom of nature with bliss  
In moments as calm and holy as this.  
'Tis then we see Thee, in light arrayed,  
Dissipate all the twilight's shade,  
Tuning the music of the bee,  
Painting the flower's variety,  
Waking the thousand smiles that are  
playing  
On morning's cheeks,—and sweetly  
straying  
With the mild breeze over hill and plain—  
Turning to gold the autumnal grain;  
Giving the rose its blushing hue;  
Changing to diamonds drops of dew:  
Casting the vapours from the main;  
Scattering them o'er the earth again.

Then it is that nature's throng  
Join the joyous, general song,  
Then Thy spirit seems brighter, clearer,  
Then Thy voice speaks softer, nearer,

Then Thy sun would seem to wear  
His festival robes of beauty rare,  
And all creation, glad and gay,  
Revels as in a holiday.

Lord! Thou hast thunders—but they  
sleep;

Storms—but they now their prisons keep;  
Nothing is breathing below, above,  
But the spirit of harmony, joy and love,  
Nothing is seen or heard around  
But beauty's smiles or music's sound;  
Music re-echoed in earth and air,  
Beauty that's visible every where—  
Join the concert—share the joy,  
Why should the cares of earth alloy  
Pleasures which Heaven itself has given,  
Heavenly pleasures which lead to heaven?  
A.

*Tuesday Evening.*

The earth again puts on its evening  
robes;

And, wakened by the innumerable stars,  
A twilight, milder than the eye of day,  
And fairer than the ungilded night, is  
spread

O'er universal nature: from above  
Shadows descend, solicitous to veil  
The sins of the reposing world—to  
soothe

Hearts beating with anxiety—to lull  
Ambition's tumults—and to quench the  
thirsts

Of greedy avarice, and impede the steps  
Of wantonness that crowns its head with  
thorns.

The perjured tongue—the rapine-schem-  
ing head—

The murderous hand—the vile and coun-  
terfeit heart—

The eye that sheds false tears—thou,  
darksome night,

Veil, in thy charity! Be the o'er-arching  
tomb,

Tho' for a moment, to the mass of sin  
Which morn, alas! will wake again, and  
day

Let loose, like bandits, on the unsheltered  
world!

And O! if in the visions of the night  
Some angel might descend—an eloquent  
voice

Be heard in the still silence, to recall  
Those wanderers to the fold of blessed-  
ness!

For ah! thy shade, tho' dark and deep it  
be,  
Can hide them not from Him to whom  
its gloom  
Is bright as noontide.

Let the solemn thought  
Come o'er my soul, that even as now in  
sleep,  
So shall we lay us down in death ere  
long,  
And for a darker season. Kings and  
slaves  
Shall soon repose upon the self-same  
bed—

That bed the clay-clods of the valley.  
These

Then must all sleep; seed in the bosom  
of earth,

To shoot or weeds or flowers when the  
fair spring

Of immortality shall dawn; and then  
Be gathered with the general harvest in,  
And garnered in the stores of Heaven—  
or swept

With the vile chaff away. Eternal God!  
Thou who art wrapt in clouds of ma-  
jesty

And dazzling light—the Lord—the Judge  
of all!

To Thee we would commend us—hear  
our prayer—

Do all Thy will on earth as done in  
heaven;

And be our law, Thy law—Thy will, our  
will!

Thou wilt Thy children happiness:  
Thy hand,

Thy guardian hand, has given us that  
pure joy

Which angels share, that silent source of  
bliss,

That sweet anticipation of Thyself,  
Flowing from a pure heart! *Thy will be  
done.*

A.

## HYMN.

Father! whose benignant ear  
Ever to the prayers attending  
Of the humble worshiper,  
Whether from Thy house ascending  
Or from nature's solitude—  
Every voice devoutly blending,  
We address Thee, wise and good!  
At Thy holy altar bending.

Thou our fathers' God and ours!  
Teach us all to love and fear Thee:  
Lead us through life's varied hours  
Fixed on heaven and ever near Thee.  
When our little task is done,  
May our children still revere Thee.  
So Thy work shall hasten on  
Till assembled worlds shall hear Thee.  
A.

LINES WRITTEN ON AN EVENING  
OF JUNE.

Oh! 'tis soothing to list when the lone  
woodlark sings,

In the beautiful haze of a summer-  
day's even,

While soft dews and pure incense the  
passing gale flings,

And the star of love gleams like a spirit  
in heaven.

Oh! 'tis soothing to list, at that magical  
time,

To the whispers that breathe through  
the glen and the bower—

To the low breeze that mellowes the far  
evening chime,

While it prints its sweet kisses on wave,  
leaf and flower.

For there dwells a deep charm in that  
dim vesper hour,

Which recalls in sweet dreams all we  
ever held dear;

Which awakens past sorrows, but softens  
their power,

And embalms ev'ry sigh, and illumines  
each tear.

Oh! how dear in that hour are the lone  
lover's dreams,

When the spirit of beauty moves  
brightly along;

When alone in the blue sky the light of  
love gleams,

And the air is all fragrance, the breezes  
all song!

But far sweeter than all are the visions  
that move

From the eye of the mourner the  
shroud of the tomb,

And lay open, when, radiant in glory and  
love,

The lost blossoms of earth in their  
own Eden bloom!

D.



## OBITUARY.

1821. March 25, at *Paisley*, the Rev. Dr. JOHN FINDLAY, in the 41st year of his ministry.

April 26, in *Belfast*, in the 46th year of his age, the Rev. WILLIAM NEILSON, D.D., M.R.I.A., Professor of Latin, Greek and Hebrew, and Head Master of the Classical School in the Belfast Academical Institution. Dr. Neilson was the fourth son of the Rev. Dr. Neilson, Presbyterian Minister at Redemon, county Down, who still survives to lament the loss of his son. From early years he displayed an ardent taste for literary knowledge, especially for the study of languages, of which the Greek soon appeared to be his favourite. At an early period of life he finished his philosophical studies in the University of Glasgow. For some years subsequent he assisted in conducting his father's academy. In 1797, he was ordained Presbyterian Minister of Dundalk, where he gave to the world his Greek Exercises, English Grammar, Greek Idioms, and Irish Grammar. He was also the author of many valuable essays on subjects connected with languages, in various literary journals. His character in literature stood so high, that the University of Glasgow conferred upon him the degree of Doctor in Divinity—an honour which was equally unsolicited and unexpected. The Royal Irish Academy invited him to become one of their members. In 1818, he was invited to become Professor and Head Master in the Belfast Institution; and in the full and laborious exercise of his duties in that literary establishment, he was unexpectedly arrested by death, after a residence of little more than three years. The literary fame of Dr. Neilson, particularly as a linguist, was great, and was even more extended in England and Scotland than in his own country. His labours in the composition of excellent elementary works, calculated in particular to facilitate the knowledge of the Greek language, have been appreciated in all parts of the empire. Notwithstanding his various avocations in Belfast, he gave to the world, about a year ago, an edition of Moore's Greek Grammar, with large additions and improvements, which has been already adopted as a text-book in some of the Universities of Scotland, and has been highly approved by the best judges. His speculations on the more intricate and philosophical parts of gram-

mar and language, were refined and philosophical. His great and unremitting labours in the Institution can be fully estimated by those alone who were intimately acquainted with him, or by those who had the advantage of receiving his instructions. To the Belfast Institution, since his removal to it, he always displayed the warmest attachment, founded upon the rational hope, from what it had already performed, of its becoming of the greatest benefit to the north of Ireland. In the death of Dr. Neilson, the Institution and the town of Belfast have sustained a great loss. As a Christian clergyman, he was distinguished by pure and rational piety; and in discharging all the duties of his religious office, he was anxious to impress the truths which he himself sincerely felt.—(*New Month. Mag.*)

May 2, at *Clifton*, aged 82, Mrs. HESTER LYNCH PROZZI. She was the daughter of John Salusbury, Esq., of Bodvel, in Caernarvonshire, but better known as the wife of Mr. Thrale, the Southwark brewer, the friend and patron of Dr. Johnson. Her second husband was an Italian, a music-master at Bath. She published several works: *Anecdotes of Dr. Johnson*; a *Collection of Letters to and from him*, in two 8vo. volumes; *Observations in a Journey through France*, &c., 2 vols. 8vo.; *British Synonymy*, 2 vols. 8vo.; *Retrospection, or a Review of the last 1800 years*, 2 vols. 4to., &c.; and fugitive poetical pieces, amongst which is the popular poem of the *Three Warnings*, imitated from La Fontaine.

— 15, on *Woolwich Common*, JOHN BONNYCASTLE, Esq., Professor of Mathematics at the Royal Military Academy. He was born at Whitchurch, in the county of Buckingham, and, after a country education, was induced by the opinion entertained of his abilities to seek his fortune in London. He was for some time usher in the school of the late Rev. Mr. Noble, the General Baptist Minister, of whose church he became a member, but he had long before his death dropped his early religious connexions. He was engaged by the Earl of Pomfret as private tutor to his sons, the present Earl and the Hon. General Fermor, in or near whose family at Easton, Northamptonshire, he passed two years. He then

obtained the situation of one of the Mathematical Masters at Woolwich, where he continued for more than forty years, during which time he published a variety of elementary scientific works, too well known to need describing. He was one of the contributors to Dr. Rees's Cyclopædia. He possessed a great fund of information, and his talents for conversation made his company attractive. The attendance at his funeral at Charlton testified the respect in which he was held.

May 15, in the neighbourhood of *Bristol*, DR. CALCOTT, celebrated for more than thirty years for his original genius and profound science as a musician.

June 14, at *Daventry*, Mr. JAMES BLENCOWE. It has frequently been urged by the opponents of Unitarianism, that it is incapable of affording consolation and support in a dying hour. Numerous are the instances on record where this assertion has been disproved, but in none more so than in him whose death is here lamented. Few in early life have been called to endure such a long and painful affliction, and few have borne it so well. After serving an apprenticeship to a druggist in his native place Daventry, he removed to London, where he resided some years, gaining by his industry and integrity the esteem and affection of his employer. Having been early educated in the doctrines of the Established Church, during the greater part of his life he conformed to her ritual, and was often, as circumstances would permit, a worshiper at her altar. Naturally of a thoughtful and inquisitive disposition, his leisure hours were employed in reading and reflection, and among other subjects which engaged his attention, he deemed religion of the utmost importance. Becoming dissatisfied with the Creeds and Articles in which he had been instructed, he was in danger of concluding that Christianity was indeed a cunningly-devised fable. In this state of mind he read with caution and patience the arguments for and against revealed religion; and by his examination of the Sacred Records became a firm and decided believer in the truth of the Holy Scriptures. The doctrine of the Trinity and its appendages, which had been to him "a stone of stumbling and a rock of offence," his acute and penetrating mind soon perceived, were the inventions of men, and not the doctrines of the gospel. The more he read the better was he satisfied, that the Father alone is the Christian's God; and that he who is in Scripture emphatically styled, "the Father, the

God and Father of our Lord Jesus Christ" is alone entitled to the adoration and thanksgivings of his creatures. Persuaded that the unity of God is a primary doctrine of the Jewish and Christian revelations, and that the supreme and eternal Jehovah is the only proper object of religious worship, he abstained for the last three or four years of his life from the public services of religion, except where it was conducted on these principles. A change from the religion of our forefathers generally exposes the conscientious subject of it, if not to persecution, to misrepresentation and trouble, from which our friend was not altogether exempt; but neither the kind entreaties of relatives, nor the damnatory sentences of others, could draw him from an adherence to the simplicity of gospel truth. He held fast the profession of his faith without wavering, and was ever ready to adopt the language of the great apostle: Though others acknowledge "Gods many and Lords many, to us there is but one God, and one Mediator between God and men, the man Christ Jesus." Truth had been the object of his research, for he knew it must be beneficial; having sought it as the pearl of great price, and found it, he valued it highly, and held it firmly. Leaving London on account of his health, he retired into the country, where it became so far established that his active and ardent mind could not remain satisfied unemployed. Having the offer of a business at Bewdley, in Worcestershire, he was induced to take it, and for some time had the felicity of thinking that a country situation was adapted to his constitutional disease. Though his residence here was not many months, his business flourished, and success, more than he expected, crowned his exertions. But the pleasing prospects he had formed of future usefulness and happiness were soon overcast; scarcely had the brightness of the morning sun risen upon him than it was darkened by the evening shades; and those delightful associations which, at his period of life, arise in the youthful mind, were suddenly extinguished. His old complaint returned, and, from this time, he was finally laid aside from active life. Yet not a murmur escaped his lips, nor ever did he arraign the wisdom or goodness of that Great Being, who, no doubt, for wise and benevolent purposes, thus thought fit to afflict him. 'Tis true he wished for life, and while there was hope, cherished it; but, during the last few months of his life, he seemed fully sensible he was hastening to the tomb. To the surprise of many, his fortitude and cheerfulness never forsook him; the principles he had embraced in health, supported him in the hour of affliction and distress.



His religion was not that of fashion, custom, or fanaticism, but the religion of Jesus, producing its natural effects on an ingenuous and well-disposed heart; like him whom he acknowledged as his Lord and Master, his hand was ever ready to do good, and his heart glowed with affection to his friends and good-will to all. In conversation, his remarks were solid and judicious, and often enlivened by the smartness of his wit. To the last, he enjoyed society, entered into the subjects of the day with his accustomed cheerfulness, and long as his strength permitted, contributed to the pleasures of the social circle. On no occasion did he officiously intrude his particular opinions, but he was never ashamed to avow and fearlessly to defend them. Whenever opportunity offered, he was the undaunted advocate of civil and religious liberty, and gloried in the great leading principle of Nonconformity. Though he was often censured because, in the way which some call heresy, he worshiped the God of his Fathers, he never learnt the lesson of ignorance and bigotry to condemn again; and the charity always expressed for those who differed from him, emanated from a truly liberal and benevolent heart. He beguiled the hours of his long and painful affliction, by contemplating the paternal character of God, indulged the pleasing and inspiring hope, that all the frail and misguided children of his varied family, would ultimately be permitted to join in thanksgiving and praise to him who liveth and reigneth for ever, and rested in the firm persuasion, that a Being of almighty power, unerring wisdom, and infinite goodness, must do all things well. On asking him at one of those farewell interviews it was my painful lot to experience, if he had any doubts as to futurity, he answered, "None; I am perfectly satisfied of that." He placed his hope of immortality on the resurrection of him who hath abolished death and brought life and immortality to light by his Gospel. To say that he had no sins to bewail or errors to lament, would not be faithful to his character; he felt them keenly, and his pillow was sometimes watered with the tears of regret, at time mispent and talents neglected and abused. He has passed through much affliction and sorrow, to that home where his frailties and imperfections will be no more remembered, and removed to a land where promise cannot fail, nor hope be disappointed. "May those who have witnessed, and he who records them, imitate his virtues; then will they not have been recorded in vain; but if in vain, still be the office mine."

To the young, and especially the Unitarian just entering on the busy, per-

plexing and ensnaring scenes of commercial life, his example furnishes the instructive lesson, that the path of duty is the path of peace; and though an adherence to the pure and simple religion of Jesus is not the fashion of the day,—may be attended with the loss of some worldly good,—subject its professors to the coldness and indifference of friends, and gain for them the name of heretics and despisers of the cross of Christ, let them not be dismayed; a conscientious regard to the worship it alone enjoins, "The God and Father of all," and a practical obedience to its holy precepts, will in the end produce that peace of mind which passeth all understanding, and which the world can neither give nor take away. W. W.

Stratford upon Avon, June 19, 1821.

Lately, in Dorsetshire, aged 65, Mr. WILLIAM TOWERS, brother of the late Rev. Joseph Towers, LL.D., and more than 40 years Editor of the "Sherborne Mercury."

*Additions to Obituary of Dr. GREGORY, of Edinburgh (p. 314).*

He was long at the head of the Medical School and the Medical Practice of Edinburgh. He was appointed in 1776, at the early age of 23, to the Professorship of the Theory of Physic, and he continued to teach this class with great distinction for fourteen years. As a textbook for his lectures, he published, in the year 1782, his *Conspectus*, which soon became a work of standard reputation all over Europe, on account not only of its scientific merits, but also of its classical language. In the year 1790, he was appointed, in consequence of the death of Dr. Cullen, to the Chair of the Practice of Physic, the most important Medical Professorship in the University; and for 32 years he sustained and increased the celebrity which the eminence of his predecessor had conferred upon the office. His fame caused him to be enrolled in the Institute of France. He was fond of metaphysics, but his reputation in this branch of philosophy is of a doubtful character. His funeral was public, and was one of the most solemn and impressive scenes ever witnessed.

*Death Abroad.*

April 15, after a long illness, in Sweden, Baron NIELDS EDELCRANZ, President of the Board of Trade. He was born in Finland, a country which has furnished Sweden with many statesmen, soldiers and literati. In him Sweden has lost the most learned and indefatigable of her political economists.

## REGISTER OF ECCLESIASTICAL DOCUMENTS.

*Dissenting Ministers' Petition on the Penal Laws.*

(From the Votes of the House of Commons.)

Mercurii, 23<sup>o</sup> die Maii, 1821.

A PETITION of the Protestant Dissenting Ministers of the Three Denominations in and about the cities of London and Westminster, was presented, and read; setting forth, That the Petitioners have long and deeply lamented in secret the severity of the Penal Laws, in which this country, honourably distinguished in so many other respects above the nations of the earth, seems to be less observant of the principles of mercy than any other Christian state; as Ministers of the Gospel, the Petitioners cannot but deplore the application of capital punishments to so many crimes not accompanied by violence, and bewail with tears of anguish the number of human beings that have been hurried by them into eternity in so awful a state of unpreparedness for their final account; the Petitioners beg leave, with all humility, to state to the House, that the proper ends of civil punishments appear to them to be the reformation of the offender, the making of compensation to such as he may have wronged, or the protection of society from his further evil designs, all of which

are in a measure counteracted by sanguinary punishments, since the infliction of death leaves little opportunity of reformation to the wretched culprit, and disables him wholly from making compensation to the injured; and since the dread of being the cause of so awful an event as the loss of life by violence, deters many persons who are wronged from entering upon prosecutions, and lays witnesses and jurors under a temptation, from motives of pure humanity, to tamper with the sacred obligations of an oath; for these reasons, the Petitioners beseech the House to institute in their wisdom such a revision of the Criminal Code as shall assimilate it more closely to the benevolent spirit of our holy religion, and, at the same time, make it more effectual for restraining, chastising and reforming evil-doers, and for protecting, strengthening and encouraging them that do well; and should the House condescend to the prayer of the Petitioners, they will not cease to implore the Father of light and love to guide their deliberations and to crown their benevolent labours with his blessing, that in the event, the Throne may be established in mercy, and the nation be exalted by righteousness.

## INTELLIGENCE.

## DOMESTIC.

*The General Baptist Assembly*

was holden, as usual, on Whit-Tuesday, June 12th, at Worship Street, London. The Scriptures were read and the devotional service conducted by Dr. Evans and Mr. Wright; and Mr. Harding, of Bessel's Green, Kent, preached from 1 Thess. i. 8: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia," &c. The preacher's object appeared to be, *first*, to claim for Christianity a divine origin as the only rational means of accounting for its early rapid and extensive spread, notwithstanding it had to contend with so many powerful and inveterate enemies;—*secondly*, to vindicate its great Founder and his apostles from having promulgated those doctrines which are generally reputed orthodox, but which

are so repugnant to enlightened reason, and so derogatory from the character of the universal Parent;—and, *lastly*, to enforce on ministers and hearers the duty and advantage of carrying the good news of salvation into villages in the vicinity of their several residences, and to open places for religious worship wherever a house or a room can be found suited to the purpose.

Most of the letters from the churches in connexion with the Assembly reported an increase of members since the last anniversary; but from some churches the information was not cheering. Deaths and removals had thinned their numbers, and their prospects were but gloomy.—The letter from the church at Dover, contained the gratifying intelligence, that *free communion* had been adopted by the almost unanimous consent of the members. A strong desire was expressed in more than one letter, that there should



be a missionary whose labours should be extended through the county of Kent and a part of Sussex. The Committee, in their report, took up and enforced the subject, and a resolution was passed authorizing them to correspond with the churches in that district on the mode of raising the necessary funds, and of providing a suitable person to undertake the office of their itinerant.

A very pleasing report was made in relation to the students under the care of Mr. Gilchrist, at Newington-Green. They were stated to have so conducted themselves as to gain the full approbation of their Tutor, during whose late serious illness they had been under the kind and able instruction of Mr. Fox. A letter from that Gentleman to the Secretary was read, and it concluded in terms which may be interesting to all those friends of Unitarianism who feel the necessity of there being an institution in the south of England for the education of pious young men for the Christian ministry:—"I have every reason to be fully satisfied with their progress and application, as well as with their general deportment and fitness for the important station to which they are destined. A succession of such young men cannot but reflect high honour on the Institution, its Tutor and supporters; and be of great utility to the cause of pure and undefiled religion."—It may be proper to add, that in the Unitarian Baptist Academy there are no creeds or articles for the students to subscribe. As might be supposed, no one is admitted on the foundation who is not a member of a Baptist Church; but the Academy is open to those who are not Baptists in principle; and one student of this description has been there for a considerable time, receiving instruction for the ministry.—The services of all the students are cheerfully rendered to further the objects of the Unitarian Fund, from the Committee of which the report gratefully announced a grant of £10, in aid of the funds of the Academy, expressly on the ground of services performed by the Baptist students.\*

At the close of the business of the Assembly, the Ministers and Representatives, with their friends, retired to the White Hart, Bishopgate Street, where

\* The funds of the Institution were stated to be low—and it may be acceptable information to those who regret the suspension of the Durham-House Academy, that subscriptions in aid of the Unitarian Baptist Academy will be thankfully received by the Treasurer, John Treacher, Esq., Paternoster-Row; or the Secretary, Mr. G. Smallfield, Homerton.

about sixty sat down to dinner. After the cloth was removed, the chairman gave several sentiments, which, as they embodied the leading principles avowed by the company, consisting of Baptists, Pædobaptists, and Antibaptists, were received with cordiality, and successively called up Mr. Wright, Mr. Kingsford, Mr. Rutt, Mr. Gilchrist, Dr. Evans, (the preacher *elect*,) and other friends. The able Editor of the Works of the venerated Dr. Priestley, was very pressingly urged to draw up and publish a Life of the Baptist Legislator, *Roger Williams*; and hopes were entertained that the request would be complied with. The evening was passed in the utmost harmony, and the company separated with the pleasing anticipation of meeting again, with many other Unitarian friends, on the following day.

#### Unitarian Fund Anniversary.

THE Fifteenth Anniversary of the UNITARIAN FUND was held on Wednesday, June 13, at Parliament Court Chapel. The Rev. H. Acton, of Walthamstow, introduced the service by a short prayer and reading the 7th chapter of Matthew. The general prayer was offered by Rev. Thomas Madge of Norwich. The preacher for the day was the Rev. W. Hincks, of Exeter, who delivered a masterly exposition and defence of the principles on which this Institution is founded, from 1 Tim. ii. 4: *Who will have all men to be saved, and to come unto the knowledge of the truth.* The sermon was distinguished both by clear and forcible reasoning, and rich and varied illustration. An earnest request was made for its publication, which will, we hope, speedily take place. Its intrinsic merit can scarcely fail to produce that extensive circulation which the friends of the Fund and of the Unitarian cause must wish for it, on account of its peculiar fitness for the occasion, and its tendency to promote the objects for which they associate.

The Rev. Dr. Morell, of Brighton, is appointed to preach at the next Anniversary.

Immediately after divine service, John Taylor, Jun., Esq., was called to the Chair, and the minutes of the last Annual Meeting, and of the special meeting held March 6th, to consider Mr. Wright's projected mission to the United States, were read and confirmed. The Treasurer's Report, which followed, presented an encouraging statement of the finances of the Society. The principal topics of the Report of the Secretary and Committee were the following: 1. Mr. Wright's Journey, last year, in Kent, Sussex and Surrey; and a second missionary tour, in the spring of the present year, in parts

of Lincolnshire, Cambridgeshire, Norfolk, &c. Both these districts have been long well known to Mr. Wright, and the comparisons which he took occasion to make between their present state, as to religious opinion, and that in which they were when he first became acquainted with them, afforded some striking illustrations of the general and sure, though gradual progress of Unitarian Christianity. 2. An interesting account of the exertions of Mr. B. Philips, in Wales, during the last three years. The Meeting learned with regret, that the growing infirmities of age compel this valuable agent of the Society to relinquish the missionary character. 3. An account of the circumstances under which assistance had been granted to several congregations in different parts of the United Kingdom. In the past, as in former years, this assistance has, in some cases, prevented the abandonment of public worship, and the dissolution of congregations, and strengthened them to persevere through a season of depression till reviving prosperity rendered its continuance unnecessary. 4. The printing of a Tract, in Latin, containing a brief view of the opinions, history and institutions of the Unitarians of this country, and intended to serve as an introduction to some communication with learned Unitarians on the Continent. Its translation into modern languages is contemplated for distribution. 5. Observations on a recent controversy between Rammohun Roy and the Baptist Trinitarian Missionaries at Serampore; on the native Unitarian Christian Church at Pursewaukum; and on the religious condition of the inhabitants of some of the principal Islands of the Indian Archipelago, containing much interesting information, and derived partly from publications recently received from India, and partly from communications to the Secretary, by a gentleman who has usefully employed the opportunities which commercial pursuits afforded him, to check the superstitions of the people amongst whom he sojourned. On the conclusion of the Report, Mr. Rutt moved the following resolution: "That the Committee for the past year, by the able manner in which they have conducted the affairs of this Institution, and especially by their efforts to carry into effect the resolutions for extending its objects, have entitled themselves to the warmest approbation and gratitude of this meeting;" which was seconded by the Rev. R. Aspland, and carried; as were also expressions of thanks to the different officers and missionaries of the Society. The motion for sending Mr. Wright on a mission to America was revived, by Mr. Friend, but, after some discussion, with-

drawn, and the project left for the Committee to dispose of at their discretion. As the numerous engagements of the Treasurer have made it inconvenient for him to give the same minute attention as formerly to the affairs of the Unitarian Fund, it was resolved to relieve him by the appointment of a Deputy Treasurer, to whom our friends in the country are requested to address their communications on pecuniary matters. The Committee for the ensuing year consists of the following gentlemen:

JOHN CHRISTIE, Esq., *Treasurer*,  
52, Mark Lane.

MR. THOS. HORNBY, *Deputy Treasurer*,  
31, Swithin's Lane, Lombard Street.

Rev. W. J. FOX, *Secretary*, Dalston.

*Committee.*

Rev. R. ASPLAND,  
Mr. D. EATON,  
Mr. JOSEPH FERNIE,  
Mr. S. HART,  
Dr. THOS. REES,  
Mr. J. T. RUTT,  
Dr. SOUTHWOOD SMITH,  
Mr. EDGAR TAYLOR,  
Mr. R. TAYLOR.

*Auditors.*

Mr. R. WAINSWRIGHT,  
Mr. JAMES ESDAILE.

The subscribers and their friends afterwards dined together at the London Tavern, Wm. Smith, Esq., M. P., in the Chair. A greater number assembled on this than on any former occasion, there being, we believe, upwards of three hundred and thirty gentlemen. Non nobis was sung by some amateurs present in a very chaste and pleasing style. The Chairman addressed the company in the tone of congratulation on the progress of liberal sentiments and feelings in the country, and asserted again and again those generous principles of liberty to which his public life has been so long, consistently and usefully devoted. More than one long list of benefactions and subscriptions were read by the Treasurer and received with applause. Mr. Hincks, Mr. Rutt, Mr. Wright and several other gentlemen spoke, on topics which are happily familiar to our public meetings. An address in the Spanish language was made by Captain Cazar de Molinos, an officer in the army of Spain, and translated by Mr. John Bowring. And the Secretary, Mr. Fox, delivered a speech of considerable length, which produced an effect scarcely ever witnessed; we regret that no record is preserved of this exhibition of splendid eloquence: some passages were heard with breathless at-



tion and followed by involuntary acclamations. In the course of the evening, the York College and other institutions were properly remembered, and the Chairman pronounced a high eulogium upon his friend Mr. Belsham, which was received with the respect due to so distinguished an advocate of the Unitarian cause.—Great praise is due to the Stewards for their activity and prudent arrangements. On the whole, no anniversary of the Unitarian Fund has more essentially served the interests of the Society than this, which not only combined a greater number of individuals than were ever before associated in its support, but also, we believe, produced in the minds of all the persons engaged in carrying on the Institution, a determination to make such increased efforts in the promotion of its objects, as are likely, under the blessing of Providence, to render the next yearly celebration still more interesting and successful.

#### *Unitarian Association.*

THE Annual General Meeting of this Association took place at the London Tavern, on Thursday the 14th June: Mr. Rutt in the chair.

The Report of the Treasurer and Committee were read, and they will be found annexed to our present Number.

It was then Resolved unanimously,

"That this Meeting approves the line of conduct pursued by the Committee with regard to the Marriage Bill, and concurs with them in the propriety of making active preparations for reviving the subject early and with effect in the next Session of Parliament."

"That the different congregations in connexion with this Association be recommended to prepare Petitions during the Recess, and to transmit them for presentment immediately on the meeting of Parliament. And that these Resolutions be transmitted to the Ministers of such congregations."

The expediency of making direct application to Parliament for the repeal of the Test and Corporation Acts in the ensuing Session, and the propriety of this Society taking necessary steps to originate such a proceeding, were discussed at considerable length.

The speakers dwelt upon the immediate urgency for union among all classes of Dissenters in this object. It was observed to be now more especially become unsafe to leave unjust laws on the statute-book, in the confidence that the mild administration of the laws would render them a dead letter, and provide full practical protection against abuses, when we saw associations formed for the express

purpose of stimulating the Executive into action, and enforcing the utmost rigour of the law against such persons as the persons combining chose to consider obnoxious. If such societies obtained a permanent foundation, there appeared to be nothing to prevent the formation of similar combinations to enforce the strict letter of the law in matters of religion, and a band of Churchmen might unite to compel, as far as they could, uniformity of faith.

It was at length resolved, "That this Association feels very deeply the absolute necessity of immediate measures being adopted towards the Repeal of the Corporation and Test Acts, and that it be recommended to the Committee to take every practicable means for reviving that question amongst all denominations of Dissenters."

It was further resolved, "That this Meeting approves of the course pursued by the Committee with relation to the Education Bill: and recommends their vigilant attention in watching and opposing any similar measure, so far as it may in their judgment be hostile to the principles of religious liberty."

The Treasurer and Secretary were re-appointed; and Mr. Aspland, Dr. Thos. Rees, Mr. Gilchrist and Mr. Rotherham, were elected new members of the Committee, in the place of Mr. Richmond, Mr. Amory, Mr. Moon, and Mr. Parkes.

Thanks were voted to the Treasurer, Secretary and Committee; and particularly to Mr. Richmond for his very valuable and important services while a member of the Committee.

#### *Protestant Society for the Protection of Religious Liberty.*

(From the Philanthropic Gazette.)

THE Tenth Annual Meeting of this Society was held on Saturday, May 12, 1821, in the capacious room of the Old London Tavern, Bishopsgate Street. Although the room is larger than any of the places at which the Society before assembled, it could not contain half of the crowd who sought admission; many persons came four hours before the time appointed for the meeting, and hundreds were compelled to retire, suffering the pain of disappointment.

LORD JOHN RUSSELL, the amiable, well-informed, and public-spirited son of the Duke of BEDFORD, had promised to preside: but the Chair was taken by Mr. WHITBREAD, M. P. for Middlesex.

JOHN WILKS, Esq. then explained the cause of the unavoidable absence of the expected Chairman, and read a communication from the noble Lord. It stated,

that "it was with great regret he was compelled to decline filling the honourable situation of Chairman, at the Meeting of the Protestant Society for the Protection of Religious Liberty. Having been yesterday named one of the Portsmouth Election Committee, he found himself wholly precluded from performing that honourable duty. He begged them to be assured that it was with the greatest reluctance he saw himself denied the satisfaction of contributing in the smallest manner to assist the cause of religious liberty; a cause which was connected with all that was most valuable in the institutions of our country, and with all the highest and noblest feelings of human nature. All that could be done for religious freedom was not yet accomplished; it yet remained to win over those who had been the most constant enemies of their principles, and by persevering in love and charity, to obtain the proudest triumphs and the purest victories which man can have over man. And that he trusted the Society would continue to flourish till its necessity should cease, and all should acquiesce in granting religious liberty to all."

After some preliminary communications of the proceedings of the Committee during the past year, by THOMAS PEL-LATT, Esq., one of the honorary Secretaries to the Society, Mr. WILKS presented himself to the assembly, to make that annual exposition, which has given great interest to the meetings of the Society.

Much time elapsed before the plaudits would allow him to proceed; and he delivered a speech which continued about two hours and a half, and which, alternately instructing by information, interesting by pathetic narrative, and arousing by the most inspiring energy, perpetuated an attention and excited an applause not to be described.

He began by adverting to many motives which made him yearly present himself to their attention with increasing reluctance. Ill-health, excessive expectation, the personal calumnies and misrepresentations with which he was assailed, and even the too approving eulogies of friends, enfeebled and appalled him. Loving retirement, though absorbed in professional engagements—seeking to pass onward to the grave, not indolent but unnoticed—mindful of his duties to mankind, but solicitous to perform them without encomium and without reproach;—he was pained, and even agonized to be constantly dragged forward to attention, and placed conspicuous on an eminence. Thus was he placed, but to be pointed at and calumniated by the haters of liberty in "The Christian Remembrancer" and other publications devoted

to Tory and Sacheverellian principles, or to be misrepresented by the pretended friends to freedom in another Review, as resisting their measures for the education of the poor from interested motives, and as perverting his influence for an aggrandizement which he sought not—but disclaimed. Yet he confessed, that when he listened to the tales of wrongs which persecutors ventured to attempt—as he observed an intolerant spirit, if not stalking in broad day-light through the country, yet widely and secretly exercising petty but cruel tyrannies—as he thought upon the laws by which Dissenters were yet degraded and oppressed, his spirit stirred within him, an holy indignation at oppression made him forget debility; heedlessly he shook off calumnies and reproach like dew-drops from a lion's mane; and cheered by such a Meeting, and energized by such support, he felt that the persecuted for conscience' sake, must never want a champion whilst to him Providence continued faculties and life.

He then proceeded to state the successful result of the prosecution of the Parish Officers at *Stretton*, in *Warwickshire*, who disturbed ROBERT NEWMAN in his cottage: and the purchase of a dwelling where, at *Ewelme*, in *Oxfordshire*, AMOS NORROWAY, whose conference with the Bishop of Landaff had given him just celebrity, might, fearless of ejection, receive the Christian Missionary, and allow his neighbours to unite in humble adoration and fervent praise.

The new cases that had occupied the attention of the Committee during the past year were then detailed. As to *pecuniary claims* for Poor's-Rates, at *Leatherhead* and *Chatham*—for Church Rates, at *Paddington*—and for Assessed Taxes in Wales:—as to Mortuary Fees at *Pontefract* and *Blockley*—Easter Dues at *Wellingborough* and *Frome*—and Turnpike Tolls in various places—as well as to the non-liability of Dissenting Ministers to serve in the Militia—he communicated information and supplied much admirable advice.

The Riots that had occurred in the *Edgware Road*—at *Swanton* in *Norfolk*—at *Worksop*, in the county of *Nottingham*—at *Botley*, *Southwick* and *Totton*, in *Hampshire*—and a decision of the magistrates for that county, that they could not enforce the penalties imposed by the Toleration Acts on offenders convicted of offences, and sentenced by themselves to the payment of the penalties, evinced that protection continued to be useful even in opulent and enlightened districts, and that unless the small establishments of village worshipers were secured by that Society, they would be swept away



by inundations from vulgar violence or misappropriated power.

*Oppressions to the Poor*, when compelled to enter workhouses or supplicate parochial relief, by depriving them of the benefit of public worship, and refusing to permit them to receive consolation in sickness, old age, and death, from their pastors and religious friends, being again renewed, were again communicated and condemned, and they confirmed the reluctance, often expressed, to increase the means of thus inflicting ill, on those persons who so abused their "brief authority," by entrusting to them the universal Education of the Poor.

Statements were then made of the *illegal conduct of the Clergymen at Hartland in Devonshire*, and at *Bishopston in Wilts*, in declining to read the Service of the Church over the bodies of those who had not received the rite of baptism from Episcopalian hands; and especially of the refusal of the Vicar of *Kimbolton*, in the county of *Huntingdon*, to marry *Joseph Hedson* and *Mary Williamson*, because the bridegroom, being the son of a Baptist Dissenter, had never been baptized; with the applications to their several Bishops, and the apologies the Clergymen had been compelled to make. Those statements were obviously listened to with pity, but with pleasure; pity for ministers of the Established Church, who displayed an animosity so unchristian but so impotent—and pleasure, that on all those occasions the interpositions of the Committee were attended with just and most triumphant success. Wishes also were expressed, and loudly approved, that the Unitarian application to Parliament for relief as to marriages should finally succeed, and that by the burial of Dissenters in their own cemeteries they should diminish the power of vexation which so many Clergymen continued to exert.

Of lesser indications of the inclinations of Clergymen unkindly to assume or pervert authority, other instances were then adduced; and among them the prohibition by the Vicar of *Hungerford*, in *Berkshire*, of the tolling of the parish-bell at the funeral of the affectionate and lamented wife of Rev. R. FROST, the Dissenting Minister in that town, especially produced displeasure and regret.

The measure of Mr. BROUGHAM as to the Education of the Poor was amply and ably discussed. The benefits of education were asserted, and Dissenters vindicated from all complaints of unfriendliness or indifference to a blessing they had most contributed to patronise and diffuse. But the difference between mere literary instruction, and the education that would form the character, and influence the

final as well as immediate destinies of man, was beautifully and forcibly described. Sunday schools were defended from the charge of inefficiency to supply adequate knowledge to the children of the poor, and their moral and religious advantages—their individual and national beneficence happily maintained. Whilst Mr. Brougham was respectfully noticed as the general friend to liberty, and praised for the motives that induced his labours, his measure was analyzed and censured:—and it was demonstrated, that its enactment was not required by necessity—would be both difficult and expensive in operation, and must ultimately lessen the quantity and value of the education it was intended to increase. The contradictions between two articles, as to the marriages of Dissenters, and as to the Education Poor Bill, in a number of the *Edinburgh Review*, published that morning, were pleasantly exposed; as the former article eulogized the Society and its Secretary, whom the other article wished to degrade; whilst the latter article became the vehement panegyrist of the Established Church, and the former article was calculated to excite many a smile or loud laugh at its expense. The latter article was considered to be the requiem of the Education Bill that had excited universal and just alarm, and would be probably its funeral dirge. Yet vigilance would be needful to meet the evil spirit if in another Session of Parliament it should reappear; and then the love of Dissenters to knowledge and to freedom, and their consequent aversion to a measure that must augment their burdens, infringe their toleration, and render their degradation more deep and lasting, would doubtlessly produce exertions that would lay that "foul fiend," so that it would never rise again. But especially it was advised that by additional, intermediate and ever-progressive efforts to establish schools on liberal principles, and to prevent one hamlet from remaining uncheered by the light of information, Dissenters and all friends to gratuitous and liberal Education, should render the measure, now needless, yet more unnecessary, and so satisfy even the advocates for the experiment that spontaneous and bounteous charity would adequately and better supply, without any compulsory laws, the universal education which the opponents and advocates for the measure equally desire.

On the *Test and Corporation Acts*; on the effect which the relief of the *Catholics* would have on the future emancipation of Protestant Dissenters; and on their present situation, some concluding observations were made.

The tone assumed by the high church party throughout the country, the virulence of their publications, and the intolerant dogmas they revived, were clearly exposed. The sermon of Mr. CASSAN, of *Frome*, in a discourse "on Schism," which unchristianized all persons who ventured to dissent, and which had obtained the thanks of his own Diocesan, and of four other Prelates:—the volume entitled "Correlative Claims," written to prove the necessity of an Established Church, and which had obtained from the clergy of Wales an honorary prize;—and the Bampton Lectures of the past year by Mr. FAUSSETT, which re-asserted the needfulness of the Sacramental Test, and pronounced its eulogy, were noticed, not with any apprehension from their virulence or arguments, but to prove that the zeal of their opponents being unabated—the watchfulness of the friends to religious freedom to study and to announce, and their union to defend their principles, should never intermit. And an hope, sometimes faint but always cheering, was expressed, that finally the chill lunar light of toleration would be succeeded by the meridian day-beams of religious liberty;—that protection would be needless, because the sacred rights of conscience would be universally recognized—and no assailants of those rights abide among the dwellers upon earth; that then no rumour of oppression, for an honest difference in religious sentiments, would sound on the ear, nor restir the spirit; and that then he might enjoy the retirement that he sought, well knowing that when knowledge, freedom and religion held an undisputed sway, plenty, purity and peace, with happiness and love, would be universal and complete.

Of the admirable speech of Mr. WILKS, which was often interrupted by shouts of acclamation, and on the conclusion greeted by plaudits, continued during several minutes, we regret that the heat of the room and a disadvantageous situation, have compelled us to present only this very abbreviated and imperfect sketch.

On its conclusion, the following resolutions were successively proposed, and unanimously adopted:

1. "That notwithstanding calumnies and opposition, experience confirms this Meeting in their opinion of the necessity, importance and advantages of this Institution, and additionally attaches them to the great principles of religious freedom which its founders justly expressed, and which this Meeting glory to avow.

2. "That they deeply regret the continued aggressions of the clergy of the Established Church on Protestant Dissenters, by renewing their refusals to read the burial-service over their dead,

and to celebrate their marriages, and by sanctioning many proceedings hostile not only to their useful labours, but even to the toleration they are entitled to enjoy: but that they cheerfully acknowledge the courteous conduct of the Bishops of Salisbury and Lincoln, who, at the request of the Committee, interfered to restrain some clerical aggressions of which they complained.

3. "That whilst this Meeting continue ardently to desire the repeal of the Test and Corporation Acts, they approve the abstinence of the Committee from any measures for attempting that repeal during the past and present Sessions of Parliament, but direct them to make that attempt at the earliest period that prudence may recommend.

4. "That regarding HENRY BROUGHAM, Esq., M. P., as an eloquent, benevolent and enlightened friend to civil and religious freedom, and obliged by his exertions to correct the abuse of educational charities, this Meeting deplore that a Bill should have been introduced by him to Parliament, as to the Education of the Poor, that would injuriously increase the power of the Established Church, add largely to the load of the public burdens, augment the degradation and evils of which Dissenters complain, and lessen that general, extending and beneficent instruction, which honourable zeal and Christian philanthropy abundantly supply: and that the Committee for the ensuing year be directed strenuously to oppose the progress of the measure whenever revived.

5. "That they continue especially to approve the firmness, but moderation; the vigilant, but unobtrusive activity; and the conciliating candour, but fearless energy, with which the affairs of the Society have been again conducted during the past year.

6. "That this Meeting having expressed that opinion of the conduct of the Committee, entreat them to accept their cordial thanks: and that

Rev. Messrs. J. Brooksbank, W. B. Collyer, D. D., Geo. Collison, F. A. Cox, A. M., Thomas Cloutt, Alex. Fletcher, A. M., Rowland Hill, M. A., Thomas Jackson, W. Newman, D. D., W. F. Platt, S. W. Tracey, John Townsend, Matthew Wilks; and

David Allan, Wm. Bateman, J. B. Brown, James Emerson, James Esdaile, Thomas Hayter, J. O. Oldham, J. Pritt, Wm. Townsend, Matthew Wood, M. P., Thomas Walker, Thomas Wontner, and James Young, Esqs.,—consisting of ministers and laymen, in equal proportions, with the Treasurer and Secretaries, be appointed to act as the Committee for the ensuing year.



7. "That to ROBERT STEVEN, Esq., the Treasurer of the Institution, they cordially renew their acknowledgements, and assure him of their wishes that his active and useful life may be long and happily preserved.

8. "That with equal cordiality they also express their increasing gratitude for persevering, disinterested, laborious and invaluable exertions to THOMAS PELLATT and JOHN WILKS, Esqs., the Honorary Secretaries to this Society.

9. "That whilst this Meeting regret that unavoidable circumstances have deprived them of the promised presence of Lord JOHN RUSSELL, to preside on this occasion, they delight to assure their excellent Chairman, S. C. WHITBREAD, Esq., M. P., for Middlesex, of their cordial gratitude for his prompt and courteous acceptance of the situation, for the kindness he has manifested, and for the attachment to religious liberty he has expressed."

THE next Annual Meeting of the *Unitarian Tract Society*, established in Birmingham for Warwickshire and the neighbouring counties, will take place at Leicester, on Wednesday, July 25. The Rev. Robert Wallace, of Chesterfield, has engaged to preach.

JAMES HEWS BRANSBY,  
Secretary.

THE Tenth Anniversary of the *Kent and Sussex Unitarian Christian Association*, will be holden at Tenterden, on Wednesday, 1st August, 1821. Divine Service to commence at half-past Ten. The Rev. G. Harris, of Liverpool, is expected to preach.

THE *Sussex Unitarian Association* will hold its second Anniversary Meeting in Lewes, on Wednesday the 8th of August. The Rev. R. Aspland is expected to preach.

#### Ecclesiastical Preferments.

THE Rev. WM. WYVILL, of Trinity College, Cambridge, to the Rectory of Spenithorne, Yorkshire, void by the death of Dr. Dodsworth; patron the Rev. C. Wyvill, of Burton Hall.

The Rev. H. BROMBY, Vicar of Hull, to the vicarage of Cheswardine, in Shropshire, by Thomas Smallwood, Esq., of Hales.

The Rev. J. S. CLARKE, LL.D., (Domestic Chaplain to the King,) to a Prebend of the Chapel of St. George, Windsor.

Mr. JOHN MARSHALL elected to the

Presbyterian Church, Swallow Street, London, in the room of the late Dr. Nicol.

The Rev. ISAAC GOSSETT, M.A., his Majesty's Chaplain at Windsor Castle, and minister of Datchet, has been presented to the Vicarage of New Windsor.

#### MISCELLANEOUS.

ON Sunday, April 29, NEHEMIAH SOLOMON, a converted Jew, was ordained as a Priest in the Church of England, preparatory to his going as a Missionary to the Jews in Poland, under the patronage of the London Church of England Society for Converting the Jews, by the Right Rev. the Lord Bishop of St. David's, in the presence of a very large congregation.

THE honour of *Knighthood* has been in two instances lately surreptitiously obtained, which has given rise to an order in the Gazette for measures of precaution to prevent the recurrence of the fraud. The *Gent. Mag.* intimates that the instances alluded to are those of Sir *Columbine Daniell* and Sir *Charles Aldie*.

IN the Court of King's Bench, June 1, sentence was passed upon the persons concerned in electing Sir *Charles Wolseley* "legislatorial attorney" (as they styled it) for Birmingham, as follows:

Major *Cartwright* a fine of £100.; *George Edmonds*, imprisonment for nine months; — *Madox*, imprisonment for eighteen months; and *T. J. Wooler*, imprisonment for fifteen months; all three to be confined in the jail of Warwick, and to find securities for good behaviour during five years, themselves in £400 each, and two securities in £200 each.

#### FOREIGN.

##### FRANCE.

##### *Baptism of the Duke de Bourdeaux.*

This ceremony was arranged with a view to the taste of our Gallic neighbours for pantomime and *spectacle*. The rejoicing continued for three days. On the first, sixteen female orphans were portioned by the city of Paris and presented to the King; on the second, there was a royal banquet, concert and ball at the Hotel de Ville; and on the third day, a grand entertainment was given to the market-women, apprentices and labouring people of Paris. No less than 18,000 pounds of sweet-meats from Verdun are said to have been thrown among the people in the Champs Elysées. Numerous promotions in the army and civil

departments took place on the occasion, which was further signalized by the creation of two Dukes. *The young child was actually christened with water, brought by Chateaubriand from the river Jordan!* And the wits have been very busy on this point, making remonstrances in favour of the Seine, which they represent as the truly *legitimate* river. When the ceremony was taking place, Louis is reported to have said; "Let us invoke for the child the protection of the Mother of God, the Queen of Angels, and implore her to watch over his days, to remove far from his cradle the misfortunes with which Providence has afflicted his relatives, and to conduct him by a path less rugged than I have trodden to eternal felicity!"

#### POLAND.

*Monument to Copernicus.* A colossal monument is to be erected at Warsaw, in honour of NICHOLAS COPERNICUS, (born at Thorn, in 1473, and died 1543,) on an elevated base, in bronze, representing the philosopher in an antique costume and sitting upon an antique chair. He is to hold a celestial globe in one hand, and in the other the MS. of his System. This monument is to be erected by the voluntary contributions of the nation.

#### UNITED STATES OF AMERICA.

With a wisdom, spirit and humanity, becoming a great and free people, the United States' Legislature has taken measures to put down effectually the abominable Slave Trade. An Act of Congress decrees that every citizen of the United States sailing under any flag, as well as every foreigner sailing under the American flag, who shall be convicted of carrying it on, shall be visited with Capital Punishment. It is only by treating the traders in the persons of men as pirates, and as the enemies of their spe-

cies, that the iniquity can be wholly abolished. The time will surely come when the Americans will suffer no slaves at home.

Since the article on American Unitarianism in the last Number (p. 309) was written, we have received "The Christian Disciple," published March 9, 1821, and find that the Unitarian controversy has been actively kept up in New York. The 22d of December was observed in New England as the Two Hundredth Anniversary of the *Landing of the Fathers*, and at New York a Dr. SPRING preached before the New England Society, and took occasion to vilify the churches in Massachusetts on account of their Unitarianism. His sermon has been printed, but the charges are somewhat softened. An answer, "by a Member of the Unitarian Society at New York," is by "The Christian Disciple" pronounced admirable. The subject has been taken up by the newspapers.

The congregation at New York have put out a Collection of Psalms and Hymns for Unitarian worship.

At Baltimore a monthly periodical work has been instituted under the title of *The Unitarian Miscellany*, and an Unitarian Society has been established for the distribution of books.

#### EAST INDIES.

Accounts have reached England of a late unsuccessful encounter of a detachment of British troops with a tribe of Arabs who are of the sect of the *W'echabites* (or Wahabees). The grounds of war are imperfectly known: as far as they are detailed, they seem very slight. These Arabian reformers, who are able to repulse the troops of Great Britain, must be not a little formidable to the irregular, heartless soldiery of the Grand Seignor and his tributary chiefs.

## CORRESPONDENCE.

Communications have been received from Messrs. Marsom, Probert and R. Martin; and L. H.; A. B.; R. F.; L. L.; No Grecian; and an Unitarian.

"H. R. has been received."

We are sorry that we do not judge M. A. C.'s lines fit for the public eye, but we so cordially sympathize with the feelings that prompted them, that we have sent them to the family of the deceased, by whom they will be duly estimated.

W. J.'s account of the Presbyterian Classes in Lancashire is intended for insertion, and the remainder is requested to be sent.

*A Nonconformist*, in reply to V. M. H. (p. 290), repeats his assertions, and seriously declares that his remarks are founded upon experience and observation; but he candidly refers it to our discretion to insert or to keep back his letter, and, for obvious reasons, we prefer the latter alternative.